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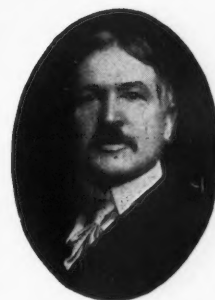
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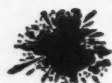
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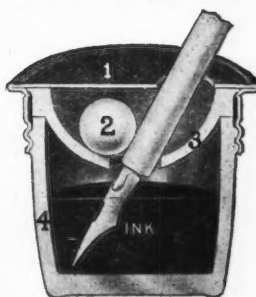
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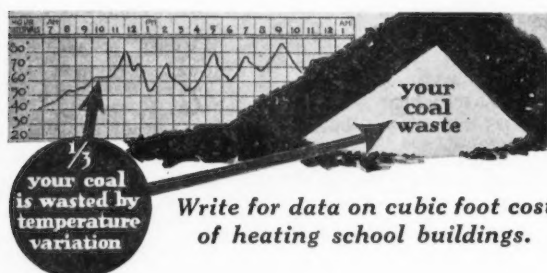
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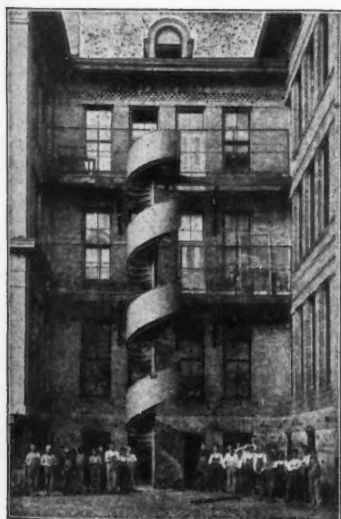
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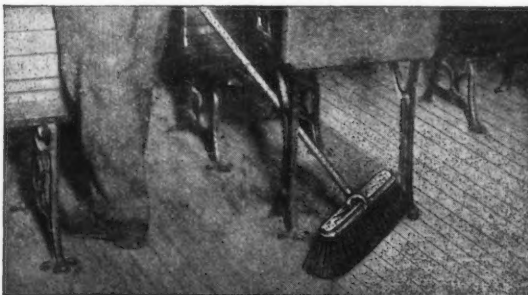
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Catholic School Journal

A MONTHLY MAGAZINE

OF EDUCATIONAL TOPICS AND

SCHOOL METHODS

WITH WHICH IS COMBINED THE CATHOLIC EDUCATIONAL REVIEW AND THE TEACHER AND ORGANIST

VOL: EIGHTEEN; Number Three

MILWAUKEE, WIS., JUNE, 1918

Price, \$1.50 Per Year

THE TEST IS AT HAND. Superiors may give salutary counsel and inspectors devise wise things and superintendents hold examinations and make out efficiency charts; but the one true and infallible tests of our educational efforts is the conduct of our pupils after they leave our schools. Do they go forth into the world a real thirst for knowledge, with a sufficient control over the shreds and makings of learning they have picked up at our feet? Are they equipped with the right sort of habits—physical, mental, moral—and with the will power and the sagacity to make those habits grow stronger day by day? Have they a taste for worth while reading, and do they know where to find things in books when they want them? Is their piety more than mere peanut piety—is it the stuff that makes them fit to cope with the difficulties of life, that makes them bigger and stronger and more successful because of it? Do they continue to carry their beads, to frequent the sacraments, to say their daily prayers, to make visits to Our Lord in the tabernacle? Are they glad to do their bit for God and country, to take an active part in all good social movements, to contribute gladly to the needs of the poor, to the support of their pastors? Have they a true respect for the holy priesthood and for the religious life? Are they knowing enough and firm enough in matters of doctrine to withstand the attacks and seductions of error? Do they give promise of persevering even unto the end?

Yes, the true test of our Catholic education is at hand. It is not hard to form school children to a certain kind of hothouse piety that may serve well enough in school days. But it is hard—and therefore fascinating—to give them the sort of religious training that will make them strive through their future lives to become more and more Christlike.

WHERE IT WAS DONE. A few months ago a young man, living in a large city, was called to the colors. He had been baptized, had attended the public schools, had received a little instruction in a Catholic Sunday school and had managed to receive his First Communion. But all that was long ago. When the summons of the government came to him he had not been inside a Catholic church for more than a dozen years. He was a fallen-away Catholic.

He was engaged to be married. The girl in the case was religiously very much like himself. She, too, had been baptized; but her religious education had been neglected; she had never received her First Holy Communion; and she considered Catholics narrow and old-fashioned. (We all know the type, and smile or sigh according to our temperamental slant.)

Well, in the training camp, the young recruit fell in with a group of young fellows from a large city who seemed to have extraordinary capabilities for both work and play. He liked them immensely. And after a while it dawned on him that they were much happier and much more energetic than he. On the first Sunday morning one of them asked him if he wasn't going to mass, and expressed surprise at his hesitancy. "But you've got to go," he said. "It's Sunday." All the fine fellows in that group were practical Catholics, the recruit discovered; and he felt strangely shy and alone.

What happened? The no-account Catholic was brought around. He had several long chats with the chaplain, made a general confession and is now a source of edification to all around him. Of course he wrote to his fiancée and told her everything. And she, too, woke up; and thanks to the interest of some excellent Catholic young

ladies of her home town, cultivated an acquaintance with her parish priest—whom she found to be neither narrow nor old-fashioned—made her First Communion and joined the Children of Mary.

The war will be over some day, and let us hope that the young man—at this moment on his way to Europe—will return safe and whole. There will likely be a marriage in the home town—a nuptial mass—and two fine young persons will start their life together in the light of Catholic faith and Catholic practice. Had the prospective bridegroom not met that group of live, practical Catholic youngsters in the training camp, all would be sadly different.

And who were those young fellows who exerted so direct an influence on the recruit and indirectly were the means of bringing his betrothed back to the living faith? They were former pupils of a certain city parochial school, members of the gentlemen's sodality, the unfailing support of their pastor at all times and under all circumstances.

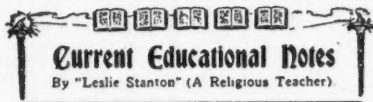
Let us take off our hats to the school that fathered them. It isn't much of a school to look at; it needs paint and things, and only recently it installed sanitary drinking fountains; the heating system has never been a great success, and the desks are scratched and stained from years and years of use and abuse. But it is a real school, a real Catholic school. Boys who go out from it carry into life a living knowledge of the things that count. They are short, possibly, on heaps of things that faddists would foist upon them; but they know and they do. God bless them!

PUT LIFE INTO IT. The men and women who really accomplish results, in the classroom and elsewhere, are the men and women who put life into all they say and do. They don't despise knowledge, and they feel the need of prayer, and they reverence their superiors and they do all the other things that they ought to do. But it isn't, really, what they do that matters so much as the way they do it. They are alive! When they give a bit of advice, for instance, it doesn't strike us as something they just read in a book and peddle to us at second hand. When they adopt a certain method they don't give the impression that they are blindly following somebody else's instructions. When they teach a lesson—oh, it's like an act of creation—they bring forth something absolutely new!

The explanation is simple, almost ludicrously simple. They are alive. They take a vital interest in things—not merely a polite interest, or a proper interest, or an academic interest, or an edifying interest; but a live interest. They make you sit up, they keep you awake. They open your eyes and your heart. They show you—and make you realize—that this world is a live world full of live people, not a blot, a blank, a dreary antechamber of a dull and decorous eternity; that it means intensely, and means—good!

Some teachers have difficulties concerning discipline and difficulties concerning other things just because they are dead and don't know it. Any one of a dozen things may have killed them—a certain kind of piety, the lack of another kind of piety, a habit of affectation indulged through several years, a tendency to undue "scatteration," lack of backbone, lack of flexibility, timidity, boldness—oh, ever so many things. But they're dead, anyway. And they'll do dead men's work in a dead man's way until they make a mighty effort and return to life and keep on living.

Community life is one of the most beautiful adventures in the world. In every community there are some of those dead folks, and our little problem is to keep alive



despite their presence. Of course, we might do more than that, if we have tact and patience and deep and understanding charity. We might put life into them. But it's ticklish work handling corpses; and, anyway, they'll never come to life if they don't make the initial effort themselves. But one thing we must do. We must refuse to accept dead men's standards as normal standards, we must fight against dead men's tendencies to rule us with their clammy hands. We have embraced the religious life. Let us emphasize the life end of it once in a while. And let us remember Him Who said, "I am the Way and the Truth and the Life."

LIFE IN READING. All of which recalls something the late Lafcadio Hearn wrote in his "Interpretations of Literature." Hearn had his faults and his limitations, but he wasn't one of those dead dissertation doctors whose conception of a thoroughly enjoyable afternoon is dotting "its" and counting feminine endings.

"The study of Shakespeare," he says, must be based upon imagination. I mean that the best way to study a play of Shakespeare is to try to understand perfectly, not the language, which is often a matter of very secondary importance, but the situations. . . . To approach Shakespeare, the student ought first to get rid of the idea that he is about to study a monument of language.

. . . The style and the language of Shakespeare are the least important part of his creations. . . . And so it were better that in reading Shakespeare you should begin by paying least attention to the language and most attention to the action—or, to be more explicit, the living incidents of the plays."

In other words, Hearn insists that we should study literature not as a document but as a piece of life, that the trip from Venice to Belmont is vastly more important than a trip from New York to Chicago, that Polonius and Lady Macbeth and Launcelot Gobbo are far more human—as indeed they are—than most of the good people we eat dinner with. That is the vital study of literature; it is putting life into it; it is living it.

ANSWER YOUR OWN QUESTIONS. A very considerable portion of a busy man's working day is taken up answering questions that with a little thought the questioners might just as satisfactorily answer for themselves. It is much the same with hints and suggestions and study outlines. Instead of begging among our friends for, let us say, some hints on how to teach "The Hound of Heaven," let us pretend that somebody has asked us for the information and we proceed to supply it. In most cases it will be found that we answer our own questions better than anybody else can or will—better, for us, at all events. Question mongers exist owing sometimes to diffidence, but more generally to unadulterated laziness. But the most fruitful cause of the affliction is the polite but erroneous notion that questioning implies the presence of a thinking mind. Sometimes, indeed it may; but more frequently it implies the absence of thought.

FOR RETREAT. In a few days you and I are going to have at least a week or so in a nice quiet place, with all manner of opportunities to eat of nourishing food, to sleep the sleep of the just, to read the best books ever written and to think the deepest and truest thoughts. We have nobody to worry about in retreat time save our own little selves. It is very, very nice and consoling.

But all over the world, even while we are pacing the quiet garden paths, are aching hearts of man and maid and mother; and across the seas great guns are booming and mines are bursting and shrapnel is raining death.

Let us, the favored ones of God, in our days of consolation, think of those who suffer and who stand without. Let us pray for them. Let us ask God to give us strength to ask for some of their burdens, and to vouchsafe unto them His holy peace.

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The Ways of Books

By Brother Leo, F. S. C., L. H. D.

Professor of English in St. Mary's College, Oakland, Cal.



BROTHER LEO, F. S. C.

for a few moments on some considerations as old almost as the world and as new almost as tomorrow's dawn; let us think about books, real books, and what they mean to us.

It is a truism that great books make us think. But so do ever so many other things; and if thought, bare thought, were the chief benefit to be derived from the study of literature, we might well argue that the product, precious though it is, could be secured in other ways. Euclid makes us think; an experiment in chemistry makes us think; a lesson in logic makes us think. Literature's distinction lies in the fact that it induces the habit of **emotional thought**. The thought stimulated by contact with the great books of the world is thought suffused with the glow of human feeling.

To some this may seem a dubious advantage. Is it not better, they might ask, to learn to think without the interference, the deflection, of the emotional side of our nature? Do we not often make mistakes, do we not often reach false conclusions, do we not often get ourselves into difficulties precisely because our thinking has an undue emotional tone?

Let us cheerfully concede that feeling often does interfere with the rigor and directness of thought. Yet who of us—unless he be a man with peroxide of hydrogen in his veins and with a frozen potato instead of a heart—would care to be a mere logical mechanism, a mere thinking machine? It is significant that the inspired writer, bewailing the depravity and impiety of mankind, did not point to the fact that there was no thinking being done, but that the thinking was mere unemotional thinking: "With desolation is all the land made desolate because there is no one that thinketh in his heart." Unfortunate, to say the least, is the man who, called to deal in one way or another with his fellow men—as spiritual adviser, as teacher, as religious superior—chokes and throttles his emotional nature and insists sternly and indiscriminately on the letter of the law. The late Canon Sheehan, in "The Blindness of Dr. Gray," made an appealing study of just such character and painted an impressive picture of the devastation in the souls of men that such a man may cause.

But, on the other hand, we have the type of man who makes a good deal of a fool of himself because his emotions run away with his judgment. He is the victim of prejudice, of unreasoning passion, of an unending series of emotional explosions. He needs at every step a tactful, patient guide; and, sometimes, a physically efficient policeman. He is a child, a rather silly child, who refuses to grow up; and he misses many a chance of working fruitfully for God and for men because his emotions are his masters.

The via media between these two extremes the right study of the world's great books can produce. For literature insists that we think, and think straight; and also that we feel, and that we fuse the emotion with the

thought. Whoever has learned to think and feel with Plato or with Shakespeare has learned to establish a judicious balance between his thought processes and his feelings; he is neither a soulless, heartless syllogism grinder nor a creature of wild and whirling impulses. This delicate poise between the two extremes is one of the first and finest products of true culture. No uneducated man possesses it, and many a man with a doctor's degree is lacking it; but wherever it exists, there is the truly educated man.

Another kindly office filled by the great books of the world is their service to the imagination. Concerning this misunderstood and much abused faculty many unkind things have been written; yet it remains one of God's choicest gifts. The imagination is man's wonderful picture gallery, and all his life long man fills the spacious walls with paintings. With what kind of paintings? Sometimes pictures dull, vacuous, ugly, repulsive, horrible; sometimes with pictures utterly false to life and to God. Yet, whatever the nature of those pictures may be, they are his inseparable possessions and companions. To every one of us it might truthfully be said, "Show me your mental picture gallery and I'll tell you what you are." And our picture galleries are open to the public, we exhibit our collection; sometimes we flatter ourselves that we don't, but we do. The quality of our imagination is as visible to the knowing eye as the texture of our skin or the cut of our cloths; we reveal it in every movement of our head, in every tone of our voice, in every work of our hand, in every word of tongue or pen. There is nothing in the halls of imagination that shall not be revealed.

Now, in the mental picture gallery of many a good and worthy man there is nothing depraved, nothing bestial, nothing sinful; but there is often manifested a most distressing poverty and shabbiness and emptiness. That is, I suppose, one of the reasons why some pious people are such unmitigated bores. Doubtless there is room in heaven for every type of sanctity; but there is a special charm and appeal in the procedure of the man who says: "O God, Who hast given me a picture gallery to fill with paintings of color and delight, give unto me vision and understanding and withal the needed skill of hand that I may fill those vast and ever-widening walls with masterpieces—glowing, speaking, pulsating masterpieces—reflecting the beauty which from all eternity is Thine and which in time Thou has flung like a radiant mantle over the men Thou hast fashioned and the world wherein they live. Grant me, O Lord, the light to see the beauty that is in life—this human life which is a gift from Thee—and bless the brushes I wield and the colors I spread that my pictures may be pleasing in Thy sight."

In literature we learn how to paint beautiful pictures on imagination's walls. In literature we find splendid canvases painted by hands more deft than ours and the contemplation of them awakens in our hearts salutary desires and in our hands an unsuspected skill. And, as all art students must do, we copy those masterpieces; and then we go forth into the world with seeing, understanding eyes, and day by day and hour by hour we fill our picture gallery with glimpses of the vision splendid. And great joy is ours, and great peace; and a great unrest that wearies not, and a great pain that is strangely like to a great delight; for we have tasted of the joys of creation and we are closer to God than ever before.

The vital reading of great books, regularly and continuously pursued, confers upon us a genuine distinction, a species of superiority the like of which is not within the gift of man to bestow. A traffic policeman under certain circumstances has an undoubted superiority over the man who knows his Browning; but the policeman's superiority is in the office or in the occasion, not in the man himself. You and I have over us superiors who say go and come and do this; but their superiority is theirs essentially by virtue of their office, and it is possible—though not necessarily probable—that were they reduced to the ranks tomorrow we should be conscious of anything but superiority in the men themselves. That sort of dis-

tion, of preeminence, is something that can be given and taken away, something that can be donned and doffed like an academic gown, something that is secured by accretion, not by a vital process.

But the superiority conferred by literature is akin to the superiority conferred by sanctity. It is from within, and it cannot be taken away. It is of the man himself and is as much a part of him and as inseparable from him as his brain, his lungs, his digestive organs. Furthermore, it can never be ignored or disregarded. Its influence—even upon traffic policemen—is quiet but actual. It makes its possessor a man of power.

Shrewd men, even while not possessing this personal distinction which a knowledge of great books imparts, have recognized its existence and its possibilities. The tyrant, the despot, in whatever sphere of life—provided he has brains enough to be a successful despot—will do all he can to discourage in his subjects a vital interest in books, for he knows that presently that interest will produce in his kingdom men who are bigger and stronger than he, men who can not be suppressed by bands and prisons, men who, while reverencing his office, will never fear his frown, men who make him distinctly uncomfortable because they can see quite through him and his devices and the hollowness of the gilded columns that support his palace walls.

The sense of superiority enjoyed by the traffic policeman often puffeth up. Man, proud man, dressed in some little brief authority, is notorious for fantastic tricks. The superiority that comes from without is a truly dangerous thing; it leads to delusions similar to that entertained by the ass who, bearing on his back the relics of a saint and observing that the people by the roadside bowed their heads and fell upon the knees, lifted up his voice and prayed his self-sufficiency. But the superiority that comes from within, the superiority brought about by communing with the world's great books, is a salutary thing; it begets humility and a sense of proportion. It destroys delusions, punctures illusions, exorcises conceits. It deepens a man even while it widens his vision. While the superiority that comes from without often arouses in its possessor the more or less articulate belief that he is as infallible in everything as the pope is in faith and morals and that the king can do no wrong, the superiority that comes from within shows its client that he is only a little child whose hands are small and whose ways are often dark.

But should the religious seek after this superiority, this true superiority, that comes from books? Would not the sacrifice of it be acceptable in the divine sight?

This question is in abstract debatable; and much may be said on both sides. But I think that in the case of the religious teacher, the man whose distinctive vocation is to fashion the minds and hearts of the young, the man whose office it is to act as an initiator to all knowledge, the man whose influence, for good or ill is to be so great and so irradicable,—in the case of the man who believes that God has definitely said to him, "Go and teach," there can be but one way to answer the question. As teachers our most valuable asset is our personality. The stronger the richer, the more beautiful that personality is, the greater are our possibilities of saving souls. And so, even should the ascetic part of us cry out for a heroic refusal of the distinction that literature confers, the zealous part of us should triumph. Judith going forth from Bethulia in her richest garments and with her every point of beauty sedulously displayed may have felt tugging at her heart a tiny voice that cried, "Vanity, vanity! Put on sackcloth and ashes, and say your prayers." In that case the noble lady might very rightly have responded. "God does not want me to put on sackcloth and ashes. It is His will that I should manifest the beauty He has given me, that His designs may be fulfilled."

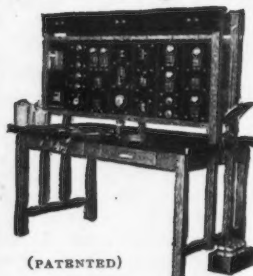
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I therefore believe it is my duty to my country to love it; to support its Constitution; to obey its laws; to respect its flag, and to defend it against all enemies.

(The above selection is the result of a national citizens' creed contest, approved by President Wilson, Speaker Clark and a host of famous Americans, conducted by the city of Baltimore—the birthplace of the Star-Spangled Banner. The prize of \$1,000 was won by Mr. William Tyler Page, of Maryland, a descendant of President Tyler.

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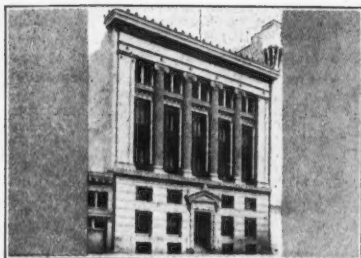
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CATHOLIC EDUCATIONAL ASSOCIATION

The Catholic Educational Association of the United States was organized at St. Louis, Mo., July 14, 1904. It is composed of school, college, and seminary departments; and is managed by an executive board, in which each department is represented by its president; and two other members elected by the department. Each department chooses its own officers, and regulates its own affairs.

According to its constitution, the objects of this Association are:

1. To keep in the minds of the people the necessity of religious instruction and training as the basis of morality and sound education; and to promote the principles and safeguard the interests of Catholic education in all its departments.

2. To advance the general interests of Catholic education, to encourage the spirit of co-operation and mutual helpfulness among Catholic educators, to promote by study, conference and discussion the thoroughness of Catholic educational work in the United States.

3. To help the cause of Catholic education by the publication and circulation of such matter as shall further these ends.

His Eminence, James Cardinal Gibbons, is the Honorary President; Rt. Rev. Thomas J. Shahan, D. D., Washington, D. C., President-General; Rev. Francis W. Howard, LL. D., Columbus, Ohio, Secretary-General; Rev. Francis T. Moran, D. D., Cleveland, Ohio, Treasurer-General.

Fifteenth Annual Meeting. THE CATHOLIC EDUCATIONAL ASSOCIATION. At San Francisco, Cal. July 22-25, 1918.

The fifteenth annual session of the Catholic Educational Association will be held in San Francisco, Cal., July 22-25, (both inclusive). This is a month later than usual in former years, when the convention was held the later part of June.

With the idea of making the Association truly national in scope and purpose, the Executive Board unanimously accepted (about a year ago) the invitation to hold the coming meeting on the Pacific Coast. In view of the measures recently undertaken by the government in the control of the railroads, the attendance at the 1918 meeting from distant points will be checked.

While a cordial invitation is extended to all Catholic educators, it is announced, that religious communities which on account of distance and expense may not be able to send any representative, might be represented by some priest or community in the west.

Because of the peculiar problems that confront those identified with Catholic education in this country, any thought of omitting the meeting this year was deemed unwise. Changes in educational administration that will enable Catholic institutions to render efficient service to the government in the present crisis is of paramount importance to all.

Readers of The Journal like to form an opinion of the nature of the program—those actively taking part, as well as the subjects chosen. It is for this reason, that the preliminary program is given at some length.

PRELIMINARY PROGRAM

Monday, July 22

COMMITTEE MEETINGS

Meeting of the Executive Board

3:00 P. M.—The regular annual meeting of the Executive Board will be held at the Hotel Headquarters. The work of the year is reviewed at this meeting.

MEETINGS OF SPECIAL COMMITTEES

8:00 P. M.—Meetings of the Executive Committees of the Departments, and of Special Committees. Rooms will be assigned in the hotel on application.

RECEPTION

8:00 P. M.—A reception will be given to the priests and Brothers in attendance at the convention, at the hall of the Young Men's Institute.

Tuesday, July 23

OPENING MASS

9:00 A. M.—The sessions will open with mass, which will be celebrated in St. Mary's Cathedral. Archbishop Hanna will address after mass.

GENERAL SESSION

Young Men's Institute, Auditorium

10:30 A. M.—Opening of the Convention. Address of the President General. Reading of Reports. Appointment of Committees. Miscellaneous Business.

Paper: "The Teaching of Religion." By the Rev. Peter C. Yorke, D. D., Pastor of St. Peter's Church, San Francisco, Cal. Discussion.

Tuesday Afternoon, July 23

DEPARTMENT MEETINGS

DEPTS. OF COLLEGES AND SECONDARY SCHOOLS

Young Men's Institute, Hall A

2:00 P. M.—Opening of Conference: Address of the President, Vy. Rev. John

P. O'Mahoney, C. S. V., Pres. of St. Viator College, Bourbonnais, Ill.

Announcement of topics to be discussed at Business Session, Thursday morning. Appointment of Committees.

2:30 P. M.—Paper: "Catholic Professional Education." By the Rev. Charles B. Moulmier, S. J., Marquette University, Milwaukee, Wis.

4:00 P. M.—Paper: "Report of the Committee on Standardization." By the Vy. Rev. Bernard P. O'Reilly, S. M., President of St. Mary's College, Dayton, O., Secretary of Committee on Standardization.

CATHOLIC COLLEGES FOR WOMEN

Young Men's Institute

4:30 P. M.—Special meeting of delegates of Catholic Colleges for women.

PARISH SCHOOL DEPARTMENT

Young Men's Institute, Auditorium

2:00 P. M.—Opening of the Conference. Address by the President, Rev. Joseph F. Smith, Supt. of Parish schools of the archdiocese of New York.

Business Session. Appointment of Committees.

Paper: "Education and the Industrial Situation." By the Rev. Edwin V. O'Hara, LL.D., Pastor of the Pro-Cathedral of the Immaculate Conception, Portland, Ore. Discussion.

3:00 P. M.—Paper: "The Feeling for Literature." By Brother Leo, F. S. C., St. Mary's College, Oakland, Cal. Discussion.

4:00 P. M.—Paper: Subject and writer to be announced later.

SUPERINTENDENTS' SECTION

Young Men's Institute, Hall B

4:00 P. M.—Opening of Conference. Business Session. Committee Reports. Appointment of Committees.

Paper: Subject and writer to be announced later.

CATHOLIC DEAF-MUTE CONFERENCE

Young Men's Institute, Hall D

2:00 P. M.—Opening of the Conference. Address by the Chairman, Rev. F. A. Moeller, S. J.

Paper: "Farming for the Deaf." By the Rev. Henry J. Waldhaus, St. Rita's School for the Deaf, Cincinnati, Ohio.

Paper: "Our Lady of Seven Dolors' Religious Community for the Deaf." A Sister of Providence, from Montreal, Canada.

Paper: "Teaching the Deaf to Speak." By a Sister of St. Joseph, Oakland, Cal.

CONFERENCE OF PROVINCIALS AND REPRESENTATIVES OF RELIGIOUS COMMUNITIES

Notre Dame College, 16th and Dolores St.

Attendance at this Conference is limited to those who are authorized to represent their respective communities. It is held under the auspices of the Archbishop.

2:00 P. M.—Opening of Conference. Paper. Subject and writer to be announced later. Discussion.

SEMINARY DEPARTMENT

Young Men's Institute, Hall F

2:00 P. M.—A. The subjects that will be treated at this meeting of the Seminary Department will be:

1. Moral Theology, and its new problems, social, economic and political.

2. Church History in the Seminary.

3. English and the training of a public speaker. (In joint session with Section B.)

B. At this meeting of the Preparatory Seminary will organize as a section of the Seminary Department.

1. The Preparatory Seminary: its curriculum and special intellectual problems.

2. Classical Education in Preparatory Seminary: The attainable versus the desirable; defects and shortcomings, their causes and remedies.

COMMITTEE MEETINGS

7:30 P. M.—The various committees of the Association and its Departments may hold meetings at this time.

GENERAL SESSION

Young Men's Institute, Auditorium.

8:00 P. M.—Paper: "The Place of the University in the Educational Life of the Nation." By the Vy. Rev. Edward A. Pace, D. D., Catholic University of America, Washington, D. C. Discussion.

Wednesday Morning, July 24 DEPT. MEETINGS

DEPTS. OF COLLEGES AND SECONDARY SCHOOLS Young Men's Institute, Hall A PHILOSOPHY AND HISTORY SECTION

Officers of Section Presiding
9:00 A. M.—Paper: "The Philosophy of the Church Liturgy." By the V. Rev. P. J. Foote, S. J., St. Ignatius University, San Francisco, Cal. Discussion.

MATHEMATICS AND SCIENCE SECTION

Officers of Section Presiding
10:00 A. M.—Paper: "Orientation of Content in Mathematical Textbooks for Colleges and High Schools." By Bro. Lewis, F. S. C., St. Mary's College, Oakland, Cal. Discussion.

11:00 A. M.—Paper: "Catholic College Education on the Pacific Coast." By the Rev. James Conlin, S. J., St. Ignatius University, San Francisco, Cal. Business Session: Appointment of Committees.

11:15 A. M.—Adjourn to meet in Auditorium for General Session.

PARISH SCHOOL DEPARTMENT

Young Men's Institute, Auditorium

9:00 A. M.—Paper: "Fostering the Missionary Spirit in our Schools." By the Rev. Bruno Hagspiel, S. V. D., St. Mary's Mission House, Techny, Ill. Discussion by the Rev. M. D. Connolly, San Francisco, Cal.

10:00 A. M.—Paper: "The Organization of a Diocesan School System." By the Rev. John A. Dillon, Superintendent of Parish Schools, Newark, N. J. Discussion.

11:00 A. M.—Paper: "Catholic Education in Early California." By the Rev. Zephierin Englehardt, O. F. M., Old Mission, Santa Clara, Cal.
11:50 A. M.—Adjourn to attend General Session of the Association.

DEAF-MUTE CONFERENCE

Young Men's Institute, Hall D

9:00 A. M. Session.
CONFERENCE OF PROVINCIALS AND REPRESENTATIVES OF RELIGIOUS COMMUNITIES

Notre Dame College, 16th and Dolores St.

9:30 A. M.—Address: "Keeping in Touch With Educational Movements." By Bro. John Waldron, S. M., Chaminade College, Clayton, Mo.

10:30 A. M.—Address: Speaker and subject to be announced later.

SEMINARY DEPARTMENT

Young Men's Institute, Hall F

9:00 A. M.—Writer and subject to be announced later.

GENERAL SESSION

Young Men's Institute, Auditorium

12:00 M.—General Meeting of the Association.
Annual election of officers of the Association.

Business Session. Any matter relating to the good of the Association may be presented at this meeting.

Address: "Our Country and Our Schools." By the V. Rev. R. H. Smith, S. M., President of Jefferson College, Louisiana.

Wednesday Afternoon, July 24

DEPARTMENT MEETINGS

DEPT. OF COLLEGES AND SECONDARY SCHOOLS

Young Men's Institute, Hall A

2:00 P. M.—Meeting of the Executive Committee of the Department.

LANGUAGE AND LITERATURE SECTION

Officers of Section Presiding

2:30 P. M.—Paper: "The Co-ordination of Language Studies." By the Rev. Zacheus Maher, S. J., Loyola College, Los Angeles, Cal. Discussion.

Business Session: Appointment of Committees.

CATHOLIC COLLEGES FOR WOMEN

4:00 P. M.—Paper: "Catholic Colleges for Women." By Dr. Mary A. Malloy, College of St. Theresa, Winona, Minn. Business Session: Appointment of Committees.

PARISH SCHOOL DEPARTMENT

LOCAL TEACHERS MEETING

Young Men's Institute, Auditorium

Meeting of the teachers of the Archdiocese of San Francisco. Rev. Ralph Hunt, Supt. of the Parish Schools of the Archdiocese of San Francisco, presiding.

2:30 P. M.—Address of the Chairman. "The Parish School a Work of Missionary Zeal."

Paper: "The Relation of the Elementary School to the High School." By Bro. Jos. Gallagher, S. M., Principal of St. James Boys' School, San Francisco, Cal. Discussion.

Paper: "The Relation of the Catholic High School to the State University." By a Sister of the Presentation. Discussion.

DEAF-MUTE CONFERENCE

Young Men's Institute, Hall D.

2:30 P. M.—Paper: Subject and writer to be announced later. Discussion.

CONFERENCE OF PROVINCIALS AND REPRESENTATIVES OF RELIGIOUS COMMUNITIES

Notre Dame College, 16th and Dolores

2:30 P. M.—Address: "Some Modern Fallacies in the Matter of Education." By the Rev. William Power, S. J., New Orleans, La.

Conference. Business session. Adjournment.

GENERAL MEETING

Young Men's Institute, Auditorium.

8:00 P. M.—Paper: "Forces Arrayed Against Catholic Education." By the Rev. Michael Kenny, S. J., New Orleans, La. Discussion.

Thursday Morning, July 25.

DEPARTMENT MEETINGS

DEPARTMENT OF COLLEGES AND SECONDARY SCHOOLS

Young Men's Institute, Hall A.

9:00 A. M.—Paper: "Training of College Students for the Lay Apostolate." By the Rev. Edward F. Garresche, S. J., The Queen's Work, St. Louis, Mo. Discussion.

10:00 A. M.—Reports from the several sections. Reports of committees. Report of Committee on Legislation as affecting Catholic Colleges. By Bro. Thomas, F. S. C., Manhattan College, N. Y.

Discussion of topics of general interest. (Ten-minute papers.)

Paper: "Educational Departments in Colleges to Prepare for State College Teaching." By Rev. Albert C. Fox, S. J., Rector of Campion College of the Sacred Heart, Prairie du Chien, Wis.

Election of officers. Adjournment.

12:00 M.—General meeting of the Association in auditorium of Young Men's Institute Building.

PARISH SCHOOL DEPARTMENT

Young Men's Institute, Auditorium

9:00 A. M.—Paper: "The Tests of the Teacher's Efficiency." By Bro. John Garvin, S. M., Mt. St. John's Normal Institute, Dayton, O.

10:00 A. M.—Paper: "Methods of Teaching Religion." By the Rev. P. J. McCormick, Ph.D., The Catholic University of America, Washington, D. C. Discussion.

11:00 A. M.—Paper: Subject and writer to be announced later.

11:45 A. M.—Report of Committee on Nominations.

Report of Committee on Resolutions. Adjournment.

SEMINARY DEPARTMENT

Young Men's Institute, Hall F

9:30 A. M.—Paper: Subject and writer to be announced later. Discussion.

Business session.
Report of the Committee on Nominations.

Report of the Committee on Resolutions. Adjournment.

GENERAL MEETING

Young Men's Institute, Auditorium

All members of the Association and its Departments assemble in the auditorium for the closing meeting of the Association.

12:00 M.—Announcement of names of members of the General Executive Board for the coming year.

Reading of the General Resolutions of the Association.
Miscellaneous business.
Addresses.

Adjournment of the Fifteenth Annual Meeting. Hymn: Te Deum.

Thursday Afternoon, July 25

LOCAL TEACHERS' MEETING

Young Men's Institute, Auditorium

2:30 P. M.—Paper: "The Psychology of Interest." By the Rev. Charles Baschab, Ph.D., Rector of St. Mary Star of the Sea, Sausalito, Cal. Discussion.

Paper: "The Financial Side of the Parish School." By the Rev. Patrick J. Keane, S. T. L., Rector of St. Francis de Sales Church, Oakland, Cal. Discussion.

Adjournment.

CONFERENCE OF PROVINCIALS AND REPRESENTATIVES OF RELIGIOUS COMMUNITIES

Notre Dame College, 16th and Dolores

2:30 P. M.—Conference.

Paper: Subject and writer to be announced later.

Adjournment.

MEETING OF THE EXECUTIVE BOARD

Hotel Headquarters

3:00 P. M.—Meeting of the Executive Board. Election of a Secretary General.

PUBLIC MEETING

On Thursday evening at 8:00 P. M. a grand public meeting will be held in one of the principal halls of the city. An able speaker has been selected to give an address on a topic of educational interest.



CARDINAL GIBBONS
Honorary President



Rt. Rev. T. J. SHAHAN, D.D.
President General



Rev. F. W. HOWARD, L.L.D.
Secretary General



Rev. M. SCHUMACHER, C.S.J.
Mem. Executive Com.

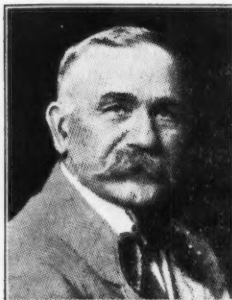


Mt. Rev. E. J. HANNA, D.D.
Archb. San Fran., Patron

THE STUDY AND INTERPRETATION OF LITERATURE.

THOMAS O'HAGAN,

M. A. Ph. D. Litt D. (Laval), L. L. D. (Notre Dame).



DR. THOMAS O'HAGAN

Let me talk very informally with readers of the *Catholic School Journal*—chiefly a clientele of Catholic teachers—about the study and interpretation of literature especially that form of it known as poetry. It goes without saying that the value of the study of literature in every form in our schools and colleges is such that it should demand not only wise and sane methods but it should always mean the veritable study of literature.

Now, a poem, whether a lyric or an idyll, an epic or a drama, is as much a work of art as is a musical drama of Wagner or a painting by Raphael or Titian,

or a masterpiece from the chisel of Michelangelo. Our approach to a poem then should be exactly our approach to a painting or any other art creation. What we must seek in it is delight—not information or discipline.

I am amazed sometimes at what passes for the study of literature in many schools and colleges—yea, in our great universities. No wonder, indeed, that students graduate not only with absolutely no taste for the higher things of the mind as far as good literature is concerned, but with all their finer faculties of appreciation dulled or diverted to the common places of life.

Believe me, you cannot play fast and loose with any art, for art indeed is a jealous mistress and will not brook a rival, especially if that rival be a homely jade found in the company of the vulgar multitude. Again, you must not only consider a poem as a work of art, but you must in your study of it regard it as an artistic unit. Remember, too, that the value of poetry is constant though the reward flowing from its study may vary, depending upon life-experience and soul-responsiveness.

Today, there is a great deal of discussion in American current literature as to the *New Poetry*—the *Vers Libre* vogue. In my opinion no great masterpiece or no great School of Poetry can be the product or final issue of this eccentric movement, for its disciples are consciously seeking to found a school—to write a great poem.

All great art is unconscious and in its soul relations it seeks not the haunts of noisy experimentors or the studios of self-complacent amateurs. We are probably approaching a period when out of the spiritual energy of the world will be born a new master of song with a method all his own, but the appearance of this star will not likely be first hailed or heralded by a self-constituted literary Columbus such as Amy Lowell or Vachel Lindsay. Poetry is thought plus the personality of a man of genius. It is this combination which gives us a work of art. Do not forget also that the important factor in all art is the spiritual. Without this, no art can survive the teeth of time. Swinburne's poetry palls, notwithstanding that it contains a diction and melody unequalled by the work of any other poet. It simply lacks the touch of the infinite. The world is beautiful, it is true, but He who framed it and guides it with divine law is much more beautiful. Let us, then go to His altar for our fire.

You cannot teach literature. You can prepare the soul for the acceptance of its beauty and truth. He who creates a thirst and a hunger for the infinite in any art is the true teacher. More than this no teacher can do, though he possess all the methods of the most advanced pedagogues.

Perhaps you will say that I am dwelling in the realms of idealism. That in order that the pupils may grasp and understand it a poem must be analyzed, searched out and expounded. This is true if your purpose is to lay bare the intellectual content of the poem. In such instance the poem under study will receive nothing but an intellectual response from your class and as far as creating a taste and enjoyment for what is beautiful in art—and as you know poetry is the greatest of the arts in its capacity to receive, express and convey thought emotion and experience—in making this the main purpose of your teaching you utterly fail as a teacher of literature. Remember, too,

(Continued on Page 136)

SECURING AND HOLDING ATTENTION IN THE RECITATION.

F. J. WASHICHEK, A. B. LL. D.
Academic Dept. McGill Institute, Mobile, Ala.
(Ninth Article of the Series).



PROF. F. J. WASHICHEK

Since careful attention is an indispensable prerequisite of a good recitation the first practical problem which the successful teacher must solve is how to secure and to hold class attention. For the born teacher this is not so difficult but all who teach are not born teachers. A large majority must acquire the ability to have and to hold their pupils' attention through training in the methods followed by their more skilful co-workers and found to be psychologically sound and pedagogically correct. Securing and holding the attention is a difficult art mastered by various methods all of

which fall into one or the other of two phases of teaching: (1) skillful presentation of the subject matter. (2) skillful class management.

Through these means the teacher may secure and hold attention which for the want of more satisfactory terms has been characterized as either (1) spontaneous or (2) forced. Spontaneous attention may be defined as a natural concentration of the mind prompted by a persons active interests or the attractiveness of something which appeals to his inclinations. Forced attention, as its name implies, is mental concentration resulting from sheer force of ones own will or that of some other person. Spontaneous attention is more highly concentrated than forced attention and hence far more constant and effective. Forced attention is usually divided since the learner must not only attend to the matter under consideration but also keep in mind that he must attend and also check other distractions. Under such conditions attention thus forced upon a subject fluctuates and cannot be very effective.

For example it is obvious that the boy whose attention is divided between his grammar lesson and the opening ball game or the circus does not learn much grammar since his mind is flitting from one subject to the other. In fact, one need not be a pedagogue capable of making fine psychological measurements to show that the boy would learn more grammar during a quarter of an hour undivided, free attention than during a whole hour of forced divided attention. Consequently spontaneous attention is also more economical as well as more effective. For these reasons it should be the type of attention which every teacher should strive to secure.

But how can he secure it? Evidently not by any of the following impulses so prevalent before the educational reforms of the latter eighteenth and nineteenth centuries: (1) fear of bodily punishment, (2) military demands, (3) despotic commands, (4) fear of sarcasm or ridicule, (5) zealous requests, (6) material rewards or prizes.

Such impulses are too superficial to tap the inner sources of interests, to find the hidden pearls in uninviting subjects. In the light of modern educational theory and practice it is hard to realize that for centuries the chief means of promoting study was fear of corporal punishment, yet such was the case in Western Europe until Erasmus, comenius Ascham and Mulcaster undertook to abolish the practice. Pictures of those old-time schools show bunches of switches held in the master's hand ready to inflict bodily pain upon boys not for misconduct but for mistakes in recitations. The writer has often heard his father discuss his fears and failures due to them in Austrian schools where as a school boy he was given numerous ear and hair pullings for arithmetical errors. Such methods of securing attention are objectionable not only for humanitarian reasons but also on the pedagogical ground that they secure only forced, ineffective attention, divided between the child's recitation and the sword of Damocles, as it were, hanging over him.

The use of stinging sarcasm and ridicule as employed by some teachers to make pupils more studious may secure some attention and effort but it likewise will be forced and divided. Besides this it causes unpleasant unfriendly relations between teacher and learner that should

(Continued on Page 134)

The Catholic School Journal

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DISCONTINUANCES—If it is desired to close an account it is important to forward balance due to date with request to discontinue. Do not depend upon postmaster to send notice. In the absence of any word to the contrary, we follow the wish of the great majority of our subscribers and continue The Journal at the expiration of the time paid for so that copies may not be lost nor files broken.

CHANGES OF ADDRESS—Subscribers should notify us promptly of change of address, giving both old and new addresses. Postmasters no longer forward magazines without extra prepayment.

CONTRIBUTIONS—As a medium of exchange for educational helps and suggestions The Journal welcomes all articles and reports, the contents of which might be of benefit to Catholic teachers generally.

THE CATHOLIC SCHOOL JOURNAL,
445 Milwaukee St. MILWAUKEE, WIS.

JUNE, 1918

Mr. Charles Phillips of the editorial staff of The Journal mourns the loss of his beloved mother. The Journal extends sincere sympathy in his bereavement.

A few summer institute engagements for lectures can be filled by Mr. Charles Phillips, who comes well qualified for the purpose. Address in care of this office.

Show your pupils that you are interested in them, personally and individually, each and every one of them, and they will be interested in you and the school. There is nothing that a boy or girl is more sensitive to or more instantly resents than a teacher's indifference.

For several years many of our States have been experimenting with "associated schools"—that is, with a method of bettering the rural school by linking it up with the central town schools in neighboring communities. But the plan is not proving much of a success. Last year fewer schools were "associated" than ever before since the scheme was tried. "As a state-wide policy," comments one prominent educator of the Northwest, "association is not satisfactory. The superintendent of a city school system is, by training, experience, and lack of first-hand interest, unsuited to the task of supervising rural schools. Villages and cities will never succeed," he concluded "in making over rural schools or otherwise materially improving rural life conditions. Like the rest of us, the farming people must and will work out their own salvation. We have accomplished nothing for the improvement of rural schools by 'association' and we have wrought injury to the central school

itself by scattering the time and interest of the superintendent over too large and diversified a field."

Our Teacher-Patriots.

This story is being told of a young Minnesota teacher who applied last Fall for a position in a small high school in the Northwest:

The principal, himself by no means a graybear, quizzed the applicant as follows: "Do you dance? Do you play cards? Do you skate?"

The young lady, desperately determined to "get the job," resolved then, and there to relinquish all the pleasures of the world—and deny that she ever had indulged in them. "No, sir," she replied. "I can't dance a step; my principles forbid dancing; and I'm afraid of the ice."

"Well, I'm sorry!" the principal answered. "The town is awfully dead, and we need a few live wires here, to chum it with the students. Your qualifications are fine—but I'm afraid you won't do."

The young lady decided that the next time she was quizzed by a principal, she would say yes, no matter what he asked. And as it happened, the first question shot at her in another little town up the line, where later she applied for work, was "Have you any intention of getting married or going to war?"

Getting married or going to war are the two things that are playing hob with the teaching business in this country just now. Getting married, of course, is an old-time trouble. The average teaching life of a young woman in the public school, according to the statisticians, is four years and a half;—then she gets married. That of course is in itself a good thing, for the young woman, and for the country; but not for the schools. And now, since the war has come, a new leakage in the ranks of our educators is making itself felt. Young women by the hundreds during the past year have been deserting the rostrum for the hospital, and even for the munition factory. As a consequence, the schools of the country are suffering. "The activities of British women in munition making"—there are said to be 800,000 women employed in the munition factories in England—"have given some of the women in this country the idea that it is the one form of work most necessary for them to do," writes F. H. Colvin, editor of "The American Machinist," who has recently made an investigation of labor conditions in the Allied countries. "In Bridgeport, Connecticut," he goes on, "I found school teachers making munitions. They wanted to do something tangible"—and they forgot that there was no woman more essential to the welfare of the whole country at this moment than the trained and conscientious school-teacher. The high wages of six and seven dollars a day, of course, has also been a strong temptation.

"Stick to the school!" ought to be the slogan of all American teachers in the grave crisis which our country is now facing. The men especially who are not subject to the selective draft should stand by their profession if they possibly can. Of course, this may involve sacrifice—but how are

we to win the war except through sacrifice; and above all, how are we to meet the obligations that will come upon us after the war, if not by preparing for them now? Far better to be a first-class teacher than a third-class clerk in the government service—even if a third-class clerk does draw more pay. What is to become of our schools if all our teachers pull out and march away to the tune of civil service? A teacher who is not of necessity required to go into the direct service of the war should regard it as a patriotic duty to stick by his school.

This is where the religious teachers of our Catholic schools have the advantage. Their average life in the profession is not a mere four or five years of service—and then a withdrawal; or, in these days, even less, if the allurements of higher wages come along to coax away to war. The religious teacher is first, last, and all the time, a teacher, pledged for life to his vocation, and bringing to the science of education year after year ever ripening wisdom gleaned from experience. There are no stancher patriots in all America today than the Sisters, Brothers, Priests, and other members of our religious teaching orders who, come what may, still stand behind the desk, still stick by Uncle Sam in that greatest of all his munition factories—the school room, where the rising generation, which must cope with the vast problems that will follow after this war, are being trained to citizenship.

Waste in Building.

Catholic educators can study with great profit the report made a few weeks ago by a committee of the National Educational Association on the standardization of school buildings. According to that report, the lack of standardization in the planning and building of schools in this country is resulting in an enormous waste of time, effort and material. In many of our school buildings as much as thirty per cent of the space is devoted to non-essentials.

The grade school, the report shows, is the most wasteful type of building, notably those of two or three stories (which is the most common type of edifice). On the point of sanitation the least of all uniformity exists. There is much waste also in the provisioning of fire escapes and the designing of stairways. "It is true," the report states, "that a great deal of space is allowed for corridors and stairs, but there are no regulations that seek to place them at strategic points. The only rule seems to be to keep them well apart."

More and more as time goes on our Catholic educators will also recognize the value and necessity of getting together and standardizing their efforts as much as possible. We have much to learn in the way of planning and building our schools.

Conservation is the Policy of Our Government.

The Publishers of The Journal must therefore give special attention to changes in address of subscribers. Only thru co-operation of all concerned, can missent copies be avoided and prompt change in address given.

TEACHING FIRST LESSONS IN NUMBER THROUGH GAMES AND CONSTRUCTION WORK

Miss Lura M. Eyestone, State Normal University, Normal, Ill.

FINDING OUT IN THE BEGINNING OF YEAR WHAT THE PUPILS KNOW OF NUMBER

It is very necessary in the schools where formal number work is introduced at the beginning of the child's first school year that the teacher determine as soon as she can the extent of knowledge of number that the pupils possess.

Some children can count, say, the numbers to 100, very readily; some can count objects up to 20 perhaps, with little difficulty; others can count only to 10; while there may be a few pupils who cannot count at all, or at least to not more than 3 or 4.

It is the teacher's duty and privilege, therefore, to so present the work in numbers that all these pupils of varying ability at the beginning of the year may be quite evenly graded at the close of the year.

COUNTING EXERCISES

To find out what the pupils know about counting, the teacher may ask, "Who can count 1, 2, 3?" "Good, John! Count for us." John may count readily to 50 or more. The teacher sees that he is able to count without help to 100, possibly, but does not ask him to do it now. Another pupil volunteers, and another, until four or five have shown their ability to count easily. Some of the more timid pupils hesitate to volunteer, so the teacher says, "You may count just to 5, Grace." "You count to 10, Charles," etc.

The teacher gives to each pupil a small number of splints or little sticks, asking each to count his sticks, find out how many he has, and be ready to tell the other members of the class. No child should have at this time more than 10 sticks, and the more timid pupils only 4 or 5 sticks. As the teacher calls upon each child, he stands in front of the class and counts his sticks as he gives them to the teacher.

In subsequent lessons the pupils should have a larger number of sticks, continuing also the counting to 50, then to 60, on up to 100. In this first work, however, they count with objects by ones to 10 only; without objects by ones to 20, 30, 40, etc., to 100.

The earliest notions of numbers are obtained by counting. Pupils may learn the names of numbers by repeating them in sequence, without any real notion of numerical value, or they may use the number in measuring to find how many units a thing to be measured contains. Children use numbers in their games, they talk about them, and they love to count; the rhythm of the counting appeals to them. Have the pupils count around the class in order, beginning at one end of the class one time, at the other end the next time, with the first row one time and the back row another time, introducing the time element—timing the class to see how quickly it can count "around," each child giving his number in turn. "Try again to see if we can't count around more quickly this time," etc.

RELATE THE FIGURE SYMBOL WITH THE OBJECT AND THE ORAL WORD

Pointing to the different groups, the teacher asks, "How many dots, Grace?" "One." "How many, Charles?" "Three." "Find two dots, Mary." "Find three dots, George." "Point to the different groups of dots and tell us how many are in each group, John." "The chalk will tell us another way to tell the number of dots." Teacher writes figure 1 above the one dot, 2 above the two dots, etc. Pointing to the figures, the teacher asks, "What does this say?" "And this?" etc.

The teacher then writes the figures in order at the side or near the top of the blackboard and asks one child to read them. Then, pointing to 3, she says, "Find so many

dots," etc.

Later she erases all of the figures. Then, writing 3, she says, "Find so many dots, John," etc. Next, she points to the different groups of dots and asks the pupils to find the number that tells how many dots.

Next, the pupils may write the figures by the corresponding groups of dots.

This correlation of symbols and dots should be extended to include 10.

The teacher then holds 4 splints in her hand and says, "Get so many books, George." "Touch so many girls, Grace." Or, writing 6 on the blackboard, the teacher says, "Touch so many desks, John," or "Make so many lines on the blackboard," or "Clap your hands so many times," etc.

Thus we see how the written symbol becomes a part of the child's life, and he learns to use the figure—the symbol of the auditory word he has known for a long time.

SEAT WORK

Seat work may follow the presentation of these lessons by groups of dots being copied from the blackboard and the figures to correspond being written above the groups, thus:

1 2 3 4 5
• •• ••• •••• •••••

The figures should be written in order on the blackboard, so the pupils may have a good copy to follow in their writing.

Little slips of paper or cardboard containing different groups of dots may be cut and placed in envelopes, together with the figures. These may be arranged on the desk, the correct figure being placed by its corresponding group. The groups of dots should always be in the same order, as children will learn to see them more quickly as wholes. The same arrangement may be used as that found on dominoes.

GAMES INVOLVING COUNTING

While these preliminary lessons seem quite formal, they may be made very interesting, and children will thoroughly enjoy finding the group or the figure, as called for. The sense of achievement and the ability to show what one can do are two important factors in a child's development.

The Caller

A game which I saw played in a first grade class that had been in school just a week was enjoyed and entered into most heartily by the children and required careful listening and thinking by the pupils.

One child was sent into the cloak room. The other children were each given a number, not higher than 15. (There were fourteen children in the class.)

The child in the cloak room, at a signal from the teacher rapped on the door slowly and distinctly six times. The teacher said: "Who is wanted?" Jean promptly replied, "I am wanted, for I am six," and ran out into the hall, taking the place of the first caller. Jean now rapped 12 times, slowly and distinctly. The teacher asked: "Who is wanted?" Grace rose and said, "I am wanted, for I am 12," and ran into the hall to become the caller. If a pupil failed to recognize his number, the caller rapped again, a different number of times.

Later, when the children knew the written symbols, a child erased his number before leaving the room to become caller.

Guessing Game

A pupil goes out into the cloak room. The pupils are each given a number, at first from 1 to 20, later to 30, 40, etc.

A number is agreed upon to be "guessed." The

"guesser" comes into the room and is given three guesses, calls any three numbers, he wishes—10, 5, 7. If one of these is the number agreed upon, the child with that number rises as soon as his number is called, saying, "I am 7," and runs into the hall to be the "guesser." If the "guesser" fails to guess the right number on the third guess, he begins to count by ones, and when he calls the number agreed upon, the child with that number rises and says, "I am 13," and he in turn becomes the "guesser."

This is played in the second grade with numbers from 100 to 125, or 150 to 180, 200 to 218, 425 to 460, and the "guesser" counts from the number designated in the game.

For an interesting variation, the child writes his guesses upon the blackboard, looking each time to see if he has guessed correctly.

Bean Bag Toss

Materials—Three bean bags and a waste basket.

Place the empty waste basket to receive the bags. Eight feet (less at first, if necessary), from the basket draw a line on the floor to show where the player must stand when he throws.

The players remain in their seats until called upon to throw. A child stands with his toes on the mark and tries to throw the bag into the basket. When he has thrown all of the bags, one child acting as score-keeper writes on the blackboard the number of bags thrown into the basket. The pupils tell the number thrown into the basket, also the number on the floor.

Another child is called upon to throw, and thus the game continues until all have taken part. The number of successful throws is then determined and the game repeated.

A variation of the game is to provide for two equal groups instead of one and name each group. Sometimes color names are chosen, as reds and blues; sometimes sailors and soldiers; again, the boys form one group and the girls the other.

A captain is chosen for each group. He calls upon the players, or sees that each one plays in his turn and takes care of the score.

After all the players have thrown, the score is counted and the winning side has its name and score placed on the blackboard for the day.

It is interesting to see how rapidly the ability to count—or rather to add—increases; the children feel a real need for this ability and study to get it.

If the teacher wishes, before the contest phase is taken up, she may ask such questions as "How many of Charles' bags went into the basket?" "How many times did he miss?" "How many more bags went into the basket than on the floor?" "How many of Alice's bags went into the basket?" "How many more bags did Charles throw into the basket than Alice?" "How many bags did both throw into the basket?"

Later, more bags should be used. This game has been played in the second grade, using ten bags, thus calling for considerable skill in adding.

Ring Toss

Materials for first grade—A 14-inch piece of broom handle set into a block of wood, 3 hoops off a small nail keg or pail, preferably at first all the same size. All the hoops count the same at first.

About six feet from the stake draw a line on the floor for the thrower to stand on. Call upon the pupils in order to throw. One child should be chosen to gather up the rings and hand to the next player, another to keep the score. The teacher should place the responsibility of the game upon the class as soon as possible. Little first graders have not, when they enter school, had much team work, but this phase of school and play life soon appears.

The first player in the first row runs to the base and tries to toss the hoops, one at a time, over the stake. The first player in the next row, or the second group, now runs to the base and tries to throw the hoops over the stake, etc.

The score is kept on the blackboard and the total found when all have played.

Later in the year and in the second grade the hoops should be of three sizes. The largest hoop should count the least; the second twice as much, and the smallest three times much as the first. Thus in the multiplication table of twos, the largest hoop counts 2, the next two times 2, and the smallest three times 2.

The score, therefore, would be:

First group	Score	Total	Second group	Score	Total		
First player.....	2	4	0—6	First player.....	4	6	0—10
Second player..	4	6	2—12	Second player..	4	0	2—6
Third player....	6	4	2—12	Third player....	2	6	4—12
		30				28	

Other multiplication tables can be applied in a similar way.

Fishing Game

Cut any number of fish from heavy paper or cardboard. Write number combinations on one side. Place the fish in a pool (the blackboard ledge), with the blank side showing.

The first person in the row runs to the pool and catches a fish. If he can give the result of the number combination, he keeps the fish. If he cannot do it, he puts the fish back into the pool. The next child runs to the pool and catches a fish, etc.

When all the fish have been caught, the teacher may take up the cards by asking for a "result," the answer of a combination. For instance, if the teacher says "13," the pupils having 6 and 7, 3 and 10, etc., sell their fish to the teacher. If some one is caught later whose combination result is 13, he must give his fish to the teacher.

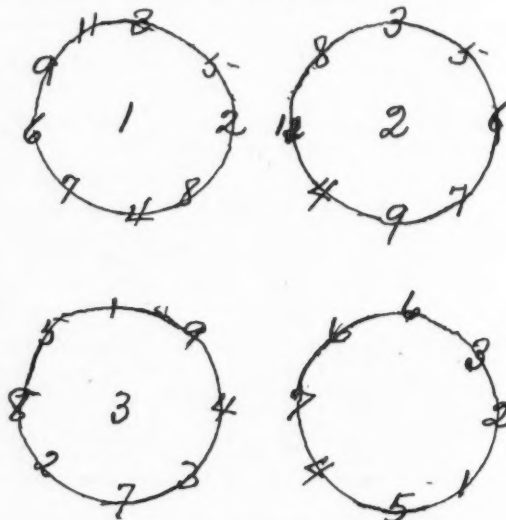
The class may be divided into two fishing parties, with a leader chosen for each party. A fisher from one party, then from the other, goes fishing. At the end of the game, each leader gathers up the fish from his group and counts them. The group having the larger catch are the winners.

Playing Firemen

Two ladders are drawn on the blackboard. Combinations are written on the rounds of each ladder. Two children are chosen firemen. The teacher times each pupil as he climbs his ladder by telling the combinations. If he calls one wrong, play that he has fallen off in going up the ladder, and the other fireman is the winner if he tells the larger number of combinations. Two other children are chosen and the game continued. If time permits, the winners may continue the game to see who can give the combinations most rapidly. Each winner must climb his own ladder, thus establishing rivalry with oneself in trying to beat his own record.

Adding Game

Draw circles on the blackboard. In the center place an addend, as 1, 2 or 3. Place figures from 1 to 11 on the circumference. Have the pupils add, first using the addend and a number on the circumference, then the outer number and the addends, thus:



(Continued on page 127)

LITTLE STORIES FOR ORAL AND WRITTEN LANGUAGE EXERCISES

Carrie R. Starkey, Milwaukee, Wis.

[Stories should be read or told by the teacher to pupils, who in turn should retell the story orally. Those advanced enough may both retell and write the story. More advanced pupils may read the stories instead of the teacher reading them.]

THE MUSIC OF THE RAIN

The little robins in their nest were quarreling. Naughty little robins. Fluff told Puff that he was taking too much room, and Downy said he was nearly crowded out of the nest. They were chirping so loud that they did not hear the approach of the enemy until Fluff put her head out of the nest and something hit her on the bill.

"Hush!" she cried. "Hear that noise?" And there was the pitter-patter that told them their arch enemy, the cat, was coming. You may be sure they were all very quiet after that—so quiet that when the Mother Bird returned she thought her babies were asleep.

"Wake up; wake up," she cried. "Here is a nice, fat worm for breakfast."

Then they all began to chirp at once and tell her about the noise they heard.

"You foolish babies," said the Mother Bird; "that was the music of the spring rain that brings out the nice, fat worms, and here is one for your breakfast."

JOHNNY JUMPUP TOOK A DRINK

Little Fleecy Cloud, in sailing thru the sky, discovered a bed of Johnny Jumpups in the corner of the garden, and their bright faces smiled up at her. After that she paused in her sailing every day just to see their smiling faces. One hot summer afternoon, as she was sailing thru the blue sky, she paused over the bed as usual, but instead of smiling, the Johnny Jumpups all stood with drooping heads, and Fleecy Cloud was very much disappointed. She called to another Cloud sailing about and asked what was the matter with her little friends. A Rain Cloud sailing near heard them talking and came to see what was the matter.

"I believe they are thirsty," said the Rain Cloud. "I think I will send my Rain Drops down to give them a drink."

"And I will send my Rain Drops down," said another Cloud that was passing by, and all the Rain Clouds in the sky said they would send their Rain Drops down to give all the flowers in the garden a drink.

When Fleecy Cloud sailed by the next morning the Johnny Jumpups were smiling brighter than ever, and they seemed to nod their heads as tho they knew who sent them the drink they wanted.

THE FISH WOULD NOT BITE

The sun was shining and the birds were singing, and Frankie did not want to go to school. The brook by the meadow was babbling a pretty tune, and even the weeds on the bank seemed to beckon Frankie to come. As he loitered he saw a fish jump out of the water after a fly, and Frankie could not resist temptation any longer. Hiding his books, he took his fish pole and went to the river. He baited his hook with a nice, fat worm and waited for the fish to bite.

He waited and waited, but the fish did not bite. The sun grew hot; the bees buzzed a sleepy tune and still the fish refused to bite. They swarm around the hook and laughed at the struggling worm. They marched by in long rows, and each one stopped and saluted the worm, soldier fashion, but not one offered to take a bite.

Finally a big fish came along. He looked at the worm and he looked at Frankie. He saluted the worm and then he came close to the bank and Frankie thought he heard him laugh. "You may as well go to school, little boy," he said, "I'm the teacher of this school of

fish and I never let the fish bite for little boys who run away from school. Come back in vacation and you will have better luck," and away he went after the other fish.

Frankie rubbed his eyes and tried to find the fish, but they had all disappeared. He ran to the house and got his books and away he went to school.

THE MESSAGE OF THE BUTTERFLIES

Did you know that the Butterflies carry a message to little boys and girls? It is a message of joyousness inviting you to come out and play. A little girl fell asleep on the porch one day, and while she slept, a little Butterfly perched upon a golden curl close to her ear, and sang.

THEY LIVED HAPPILY EVER AFTER

"You may go to Farmer Brown's and get the milk," said Aunt Belle to May, who was visiting her aunt. May did not want to go to Farmer Brown's, but she did not tell her Aunt Belle. She liked Farmer Brown and she liked his wife, who always gave her a cookie. But Farmer Brown kept a little dog that May was very much afraid of, and it took all the courage Little May possessed to pass that barking dog. She put on her hat and coat very slowly and started with her pail for Farmer Brown's.

When she was almost there she saw the dog near the wagon shed and before the dog saw May he went into the shed. Quick as a flash May ran and closed the door, and fastened it on the outside. Then she went singing on her way for the milk. When she came back the dog was barking and scratching at the door, trying to get out. May went singing on her way, very happy that the dog could not get at her.

When she got home she kept thinking of the dog and after a while she began to feel sorry that the poor dog would have to stay in the shed all night and could not have any supper. She could not enjoy her own supper for thinking of the poor little prisoner. As soon as supper was over she slipped out of the house and ran all the way to the shed and opened the door. The dog was so glad to get out he jumped and barked for joy and tried to lick May's hand. He followed her all the way home, frisking about in a happy fashion that plainly said, "Thank you." And May was never afraid of the dog again.

THIS BANK WAS NOT SAFE

Bobby was very much afraid of burglars. He was only eight and he knew he could not fight a burglar if one came into his room in the dead of night. He had something he was sure a burglar would want if he saw it. It was bright and shining gold piece that Uncle Ben gave him for his birthday. It was the first gold piece he had ever owned, so he hid it away in a place where he was sure no burglar would ever find it.

Some days later the minister came to tea. Mother put on the best china dishes and had lots of good things to eat. The minister took sugar in his tea and when he put a spoonful in his cup, "click" went something hard right into the bottom of the minister's cup.

"What's this?" he asked as he stirred his tea with a spoon and brought up something hard and shining. It was Bobby's gold piece that he had put into the best sugar bowl for safe keeping. Everybody had a good laugh at Bobby and mother said she would put it in a real bank where even a minister could not find it.

STORIES WITH SEATWORK IN READING, LANGUAGE, DRAWING AND HANDWORK

By Laura Rountree Smith

(Author of "The Pixie in the House," "The Pixie Out-Doors")

PAUL REVERE'S RIDE

(Read Longfellow's poem, "Paul Revere's Ride," to the pupils of the class and have the story re-told by them. Also make the story the subject of conversation exercises. In referring to the history of the beginning of the Revolutionary War, an event in history on which this poem is based, the teacher should make it clear to the pupils that the government of Great Britain against which the American colonies rebelled and fought the revolution was an entirely different government from that which rules Great Britain today. One hundred and fifty years ago Great Britain was under the tyranny of kings and it was to free themselves from this tyranny that the American colonies declared their independence. Great Britain today is ruled by the House of Commons, representatives elected by the people. The government extends the same liberal freedom to its citizens that our representative form of government in America extends to us. Today Great Britain and the United States both stand for democracy in government.—Editor.)

Note.—The drawings and paper cutting patterns shown on the opposite page are intended as aids suggesting some forms of handiwork called for under III, IV, V, etc.

Paul Revere was known as one of the Sons of Liberty and his midnight ride in '75 has made him famous.

Long ago he sat cleaning clocks and repairing watches, for he was a watchmaker by trade, when he heard that more British troops were landing.

The British Governor Gage heard that the Sons of Liberty were storing up cannon, powder, flour and rice in Concord. He decided to send out some of his troops secretly to capture or destroy the supplies.

The Sons of Liberty were on the lookout for the British troops.

Paul Revere was very active and said to his friend, "If the British march by land tonight, hang a lantern high up in the tower of old North Church; if they march by sea, hang two lanterns."

He went on to say that he would watch on the opposite shore, and as soon as he saw the light he would ride and spread the news to every village and farm, "Arm yourselves, the British are coming."

Paul Revere rode away to the Charlestown shore.

He saw the Somerset, a British man-of-war, loom up large and black in the moonlight.

His friend discovered that the British soon marched to their boats. He knew then they were going by sea, and, true to his promise, hastened to the belfry of old North Church.

How dark it was inside the tower.

He frightened the pigeons as he climbed the ladder.

He hung out two lighted lanterns, for Paul Revere was waiting on the opposite shore for the signal.

Paul Revere saw the light, and Longfellow tells us:

"A hurry of hoofs in a village street,
A shape in the moonlight, a bulk in the dark,
And beneath from the pebbles, in passing a spark,
Struck out by a steed flying fearless and fleet,
That was all! and yet, thru the gloom and the light,
The fate of a nation was riding that night!"

Tramp, tramp, tramp, went the horses feet.

The clock struck twelve as Paul Revere reached Medford, a dog barked, a cock crew, some one was travelling rapidly by.

It struck one when he came to Lexington.

He saw weather-vanes whirling in the wind.

By two o'clock he was in Concord.

He shouted as he passed along, "To arms, to arms, the British are coming!"

The people in Concord rang bells; and everyone soon heard the alarm. Farmers came to carry off the cannon. They dug a trench, placed the cannon in it, and covered it with earth, and began to plow.

They stored away provisions in barns.

The British, waving the flag with the cross of St. George, came down the road on horseback, their bayonets and gun-barrels shone in the sunlight.

About fifty minute men were ready to defend their rights. They stood under a banner with a pine tree upon it.

Other minute men came from the south and west to join them, until they had about 500 men.

The band played "The White Cockade."

Across the river, spanned by a bridge, they fired at the British.

The British retreated to Lexington and Charlestown and were fired on by men of thirty-one towns.

The Sons of Liberty had won the day.

SEAT WORK BASED ON THE STORY

I

Copy the story from the blackboard or take from dictation. Re-write it in your own words. Copy and paint the flags, and our present flag. Write a history of the development of our flag. Copy—

The flag of England was a red cross on a white field, known as the cross of St. George.

St. Andrew's cross was a white cross on a blue field.

Later on in history, these crosses were combined with the cross of St. Patrick, a red cross with a white ground for the flag of Ireland.

A flag known as the King's colors was made by using the cross of St. George and St. Andrew on one flag, when England and Scotland became united.

Silver coins were stamped with a pine tree in Massachusetts, and a flag was made in New England which bore the Cross of St. George and a pine tree. The pine tree upon the flag was said to be a symbol of endurance and progress.

II

Paul Revere was a watchmaker. Visit one and learn all you can. Copy and answer questions in complete sentences.

The working of a watch is described by the main power, a spring which unwinds, turning little wheels inside.

The important parts of a watch are the case, the dial, the movement, wheels, the axles that the wheels are mounted upon, and the escapement.

Of what are watch-cases made?

What kind of numbers are printed on the dial? (Roman and Arabic.)

What is meant by the movement of a watch?

What are the train-wheels stamped from?

What are the axles made of? (Wire.)

What are the parts of the escapement?

(Take an old watch apart and study the book, "How It Is Made," by Archibald Williams.)

III

Model, or cut and paste, the horse on which Paul Revere rode.

Draw or cut and paste a three-cornered hat, fold the same.

IV

Draw old North Church with its tower.

DRAWINGS and PAPER CUTTINGS for PAUL REVERE

STORY SEAT WORK E. C. Corbett



V

Cut and paste lanterns from an oblong 6 by 12, slit the sides, cut off a narrow strip from one end for the handle, paste ends together. One row make red lanterns, one row make blue, one row white. Display on a cord overhead, red, white and blue for decoration. Make similar lanterns at home. Make Japanese lanterns. Tell and illustrate the story of "Diogenes and his lantern." What was he looking for? (Fifty Famous Stories Retold, Baldwin.)

VI

Draw a man-of-war. Look up the parts of a ship. Name them on your picture.

VII

Copy the part of the poem given. Look up and read the entire poem by Longfellow, copy and illustrate any part you like.

VIII

Answer in complete sentences:

- How did the horses feet sound?
- What did Paul Revere cry to sound the alarm?
- What sounds did he hear in the night?
- What did the hanging of two lanterns mean?
- What did the people in Concord do?
- What did they do with the cannon and provisions?
- Why is the story of special interest now?

IX

Describe and illustrate the British approach. What kind of a flag did they carry? What kind of flag did the Sons of Liberty carry? Draw and paint a border of our own flags. Paint a border of shields.

X

Draw or cut and paste the band that played "The White Cockade."

XI

Cut and paste the British tents.

XII

Prepare the story for the sand table by cutting and modelling.

XIII

Prepare the story for a chart, illustrate every part, make the dog that barked, the cock that crew, the weather-vanes that turned as Paul Revere rode past.

XIV

Every day in spare time, work on a booklet to take home. Write the story carefully inside.

XV

Write anything else you can learn about Paul Revere or the history of that time.

XVI

Illustrate the story in your booklet.

XVII

Write a brief sketch of the life of Longfellow, who gave us the poem on Paul Revere.

XVIII

Read parts of Longfellow's poem, "The Building of the Ship." Illustrate and copy any part of the poem. Why are we interested in shipbuilding now?

XIX

Color flags of different nations, from copy on black-board or dictionary.

XX

Review and finish work and dramatize the story orally and in writing.

WEATHER FLAGS

In connection with this lesson learn Wigwag signals, and all about weather flags. Copy and make the flags for an exercise.

All—

We are Weather Flags for cloudy or fair,
But the Red, White and Blue floats everywhere.

First—

When a flag of white you see,
The weather clear or fair will be.

Second—

When a little blue flag waves in the air,
The rain or snow will soon fall there.

Third—

Half a white and half a blue,
Means local rain or snow for you.

(Continued on page 128)

TRADE
"CRAYOLA"
MARK

DRAWING CONTEST

To Stimulate the Children's Interest
in Drawing We Offer

\$600.00
In Prizes



Tell the Children in Your
Class About the "CRAYOLA" Contest

- for children under 15 years of age.
- for young people 15 to 18 years of age.

- 8 First Prizes—Each a \$50 Liberty Bond
- 8 Second Prizes—Each \$25 in War Savings Stamps
- 40 Additional Prizes—for Honorable Mention

Write to our Contest Department and get the circular describing the details of this drawing contest so you can give the children in your class a chance to win one of the many prizes. "Crayola" No. 8 is the standard school set.



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DOMESTIC SCIENCE WORK---CANNING

Mary A. Moore, Cookery Dept., State Normal School, Kalamazoo, Mich.

During the past year an unusual responsibility has fallen on the instructors who have been teaching any phase of home economics subjects. We are confident that this response will be of much permanent good in various school communities in which this work has been carried on.

THE GARDEN BEHIND IT ALL

In the spring of the year our attention is turned to the planting of gardens, the care of gardens, and a little later the canning and preservation of the vegetables and fruits of these gardens. Every progressive school will have a garden if there is any available space in the community. These gardens may be made, and children of the immediate neighborhood take care of them, during the summer vacation, so that nothing may be wasted. There is always some child or group of children who would be delighted to do this. "Oh," but someone will say, "it takes too much time from their other work." Correlate this garden work with arithmetic, language, art, and take up the care of the garden as work in physical education. What would be of more value for an English composition than phases of the garden work, canning, planting; in arithmetic, figuring the dimensions of the garden plot, cost of seeds, labor, etc.? For the art work make the printed labels for the products that will be canned, jellies that must be made and vegetables that must be dried. Let the boys in their Manual Training work make frames for canning and racks for drying vegetables. No better material can be found by a live, up-to-date teacher than these activities at this time, when our country's needs are so great, and it will tend to strengthen other important branches of our school work as well.

DRYING AND CANNING FRUITS AND VEGETABLES

Drying and canning fruits and vegetables for winter use is one of the vital national needs of wartime. As a national need it becomes a patriotic duty. As a patriotic duty it should be done in every family. Winter buying of vegetables and fruits is costly. Summer is the time of lowest prices. Summer, therefore, is the time to buy for winter use. Every pound of food products grown this year will be needed to combat Food Famine. The loss that can be prevented, and the saving of money can be brought about if every American household should make vegetable and fruit drying and canning a part of its program of Food Thrift. Here is the patriotic duty of every home economics teacher. Let us get the children enthused over these projects, teach them how to do these things, and in that way we may reach their homes and the communities in which they live. Even the very small children can work in the gardens, caring for the products, and they can also assist in canning by cleaning and preparing the products. Encourage formation of clubs for this work during the summer. Let a group of children be responsible for the canning of products of the school garden during the summer, because nothing must be wasted. Let the boys as well as the girls learn how to conserve what they produce. Children should keep records of this work done during the summer and give a report in the fall. When children return to school in the fall let them either sell the canned products of the school garden, using the money for Junior Red Cross work, or use vegetables and fruits for the school lunch.

HOW TO PLAN AND CONDUCT THE WORK

Just how is this work to be taught in a village, town or rural school if there is no special Domestic Science Department? If there is no available stove, surely one may be found in the neighborhood that may be used. Possibly someone would donate the use of a home kitchen for use of the class. In some sections of the country, before school closes, there is little material suitable for canning, but surely enough material can be secured to illustrate the methods. A demonstration talk is advised in order that each step in the process may be

carefully shown.

The equipment may be very simple and the One Period Cold Pack Process the most effective.

Outfit—Use a washboiler, new garbage pail, lard pail, or any holder deep enough to allow jars to stand on a rack in canner and have water over tops.

Preparation of Products—Select only sound products, free from disease and injury. Can the same day products are picked and as soon after picking as possible.

Jars and Rubbers—Any jar you may have in your home or school. Buy new rubbers each year. Do not risk using the old ones. To prevent rubbers from stretching, soak in lukewarm water from 15 to 20 minutes before using.

Preparation of Jars—

1. Wash.
2. Temper by heating in water in canner; allow to remain in hot water 10 minutes.

Method of Canning—

1. Clean and prepare products.
2. Blanch by plunging into boiling water or steam for given time.
3. Cold dip—immerse quickly in cold water.
4. Pack in hot jars.
5. Allow 1 teaspoonful of salt per quart.
6. Fill jars with boiling water to within $\frac{3}{8}$ inch of top.
7. Adjust tops.

Mason Jars—Put on rubber; screw top as tightly as possible with thumb and little finger. Upon removal from canner, screw as tight as possible.

Glass-top Jars—Put rubber and top on; snap bail over top and leave spring at side up until removal from canner.

8. Place jars in canner so that water comes at least 1 inch over the top of jar, and sterilize given time. Count time when water begins to boil.
9. Remove jars from canner and tighten top. If there is a leak, replace defective tops or rubbers and return to canner for 5 minutes.
10. Label and store for future use.

Syrups for Fruits—Two parts sugar to two parts of water. Boil 5 minutes for a thin syrup and 10 minutes for a medium thick syrup.

For information on Home Drying and further information on Home Canning obtain bulletin published by National War Garden Commission, The Maryland Building, Washington, D. C., on "Home Canning and Drying of Vegetables and Fruits."

To be successful in canning:

1. You must follow one method accurately.
2. You must have all equipment ready before starting.

TIME TABLE FOR BLANCHING AND STERILIZING COMMON FRUITS AND VEGETABLES

Products—	Blanch	Sterilize in	
		Hot Water Bath	
*Apples (whole)	1½ min.	.....	20 min.
*Apples (sliced)	1½ min.	.....	12 min.
Asparagus	10 to 15 min.	.....	120 min.
Beans, Lima	5 to 10 min.	.....	180 min.
Beans, String	5 to 10 min.	.....	120 min.
Beets	2 to 5 min.	.....	90 min.
Carrots	2 to 6 min.	.....	90 min.
*Cherries	½ min.	.....	16 min.
Corn	5 min.	.....	180 min.
Greens	10 to 15 min.	.....	120 min.
Peas	5 to 10 min.	.....	180 min.
*Pears	1½ to 2 min.	.....	20 min.
*Peaches	½ min.	.....	16 min.
*Rhubarb	1 min.	.....	16 min.
*Strawberries	Do not blanch.	.....	16 min.
Tomatoes	1 to 2 min.	.....	22 min.

*Use boiling hot syrup on fruits instead of salt and boiling water as in vegetables.

PICTURE STUDY

TEACHING PICTURE APPRECIATION IN ELEMENTARY GRADES

Mrs. Annie Smith Ninman, Art Department, A. and M. College, Stillwater, Okla.

THE GLEANERS—Millet

It is June, the month of early harvesting. The ripened wheat and barley heads, hanging heavy on their stems, seem to beckon and to call the farmer, to reap the glorious fields of nodding heads of grain. In the country round about us, the grain is harvested and stored away for future use. Much care is taken by the harvester that all the grains may be gathered and that none may be left behind on the ground.

A French artist by the name of Millet has told us of the harvest time in Normandy, France. In this country men, women and little children all worked in the harvest fields, tilling the land, sowing the seed and reaping the grain. Millet worked in the field with his friends and that is why he could tell us so truthfully his stories of labor and to picture intimately his friends, the peasant men and women.

In France, in the field at harvest time, there is much grain that is left on the ground and in the corners of the tilled land. This grain dropped by the workers is left behind for the women and children to gather as gleanings, for those women who have not the protect-

labor, that labor which brought to them food and care and shelter.

In the picture of *The Gleaners*, the women are wearing the coarse homespun garments that all peasant folk wore. Their dresses were dull in tone, and the colors are the greens, the reds, blues and drabs, suggestive of the deep blue that was in the skies, the brown of the earth, the colors of the ripened grain and the greens in the distant trees. To protect their eyes from the summer sun the women have their headkerchiefs pulled low over their foreheads. Heavy, awkward looking shoes are on their feet—sabots they are called and are made of wood. These sabots did not let the stubbles of the field hurt the feet of the women who walked over them as the grain was gathered.

Millet's picture story of harvest time is very much like that of our own country. The gray brown earth and its cut stems of grain; the men in the distance stacking the bundles of wheat, and the horses standing at rest, while the wagon they draw is being loaded with its bundles of grain. Outside of the field in the background are the great barns where the grain is to be garnered.

The Gleaners is not a painting of beautiful faces, it is a story of labor, of tired workers and of nature, and is told in a truthful, pleasing way. To Millet there was beauty in the story of the toilers—of them he sang songs—songs of those who dig and plant and harvest. The Gleaners who are in need are willing workers and receive gladly the gift grain of the harvester, and toil early and late, that food might be had for their home people. They are not gay, but they are not sad, for the peasant folk have worked out of doors under blue skies and have grown strong in their bodies and peaceful in their minds. They have brought love to their hearts thru service for others.

CORRELATIVE INTERESTS

Art is an expression of some aspect of life. For children life is expression and art is the directing of that expression.

Interests suggested by the story motif of the picture of *The Gleaners* may be developed by creating in the minds of the children a knowledge of the setting for the interest, or pictured thought of the artist.

A. The setting or background for the pictured story told thru study of

1. History, or the story of the country of Normandy.
 - (a) The lives of the peasants.
 - (b) The work of the peasants.
2. Agriculture, or the knowledge of June harvest fields.
 - (a) The ripened grains.
 - (b) The harvesting.

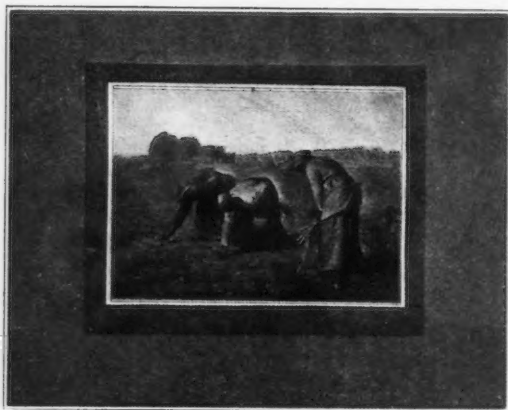
B. The interest in the picture in correlation with

1. The story hour or the relating
 - (a) By the teacher of the Bible story of the gleaners.
 - (b) The telling by the children of the story of the gleaners, as pictured by Millet.

C. The action pictured in the painting of *The Gleaners*, expressed in

1. Picture-making or school arts.
 - (a) Nature observation and the representation with crayons of the sky and ground.
 - (b) The action of the gleaners dramatized by children out of doors.
 - (c) Drawings to be made by class, portraying the children in action.

(Continued on page 128)



Illustrating how the picture of "The Gleaners" on opposite page should be mounted on mounting board for exhibition before the class in picture study exercise, and for wall decoration. Regardless of the size of the picture, the same style, harmony of tints, and proportion of margins should be followed.

ing care of father or brother. Following the reaper, the gleaners fill their work aprons with the scattered heads of grain and give thanks for the gifts of the earth. It is of these women, whom the Harvesters have befriended, that Millet has told us his pictured story of *The Gleaners*.

In the painting of *The Gleaners*, Millet has shown us three peasant women of his country, who are bending over the earth, reaching out for the dropped wheat stems and placing them in their turned up aprons. Two of the women are young and bend easily and gracefully at their task. The third woman is stiff with age, weary and worn with labor, sober, serious and sincere in the work of the field. She has toiled early and late for many years within her low hut and in the open field. Millet knew these women who gleaned the fields at harvest time and he has told us in his pictures of the peasants' life out of doors, of the peasants' close communion with the earth that they till, of their love for their neighbors and their sincerity that was shown their



THE GLEANERS

From the painting of J. F. Millet

The Catholic School Journal

DRILLS, GAMES AND EXERCISES

Lucia May Wiant, Former Supervisor of Expression, Dayton, Ohio

ARTISTIC POSING

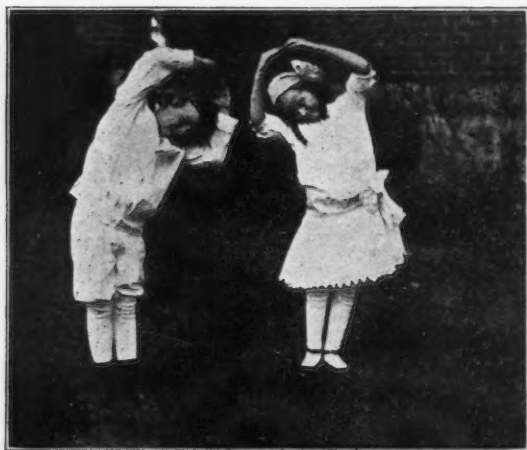
The time to begin aesthetic work is in the lower grades; children at that age are not self-conscious. It has been observed that if these exercises are begun



Artistic Posing, Fig. 1

early, the children will not shrink from taking this sort of work as they grow older. Heels together; do not move them nor bend knees as the following exercise is taken:

Raise arms overhead in circle and bend to the left on 1. Turn arms outward and place at the side, assuming erect position on 2. Repeat four times. Besides be-



Artistic Posing, Fig. 2

ing a graceful exercise this is particularly good for spine. Repeat four times.

Same exercise toward right, four times. (Plate containing two figures.)

Raise arms overhead in circle and touch left foot forward on 1 (toes only).

Turn arms outward and return foot to position 2. (Plate with one figure.)

Same exercise using the right foot.

Alternate above exercises. Sixteen counts.

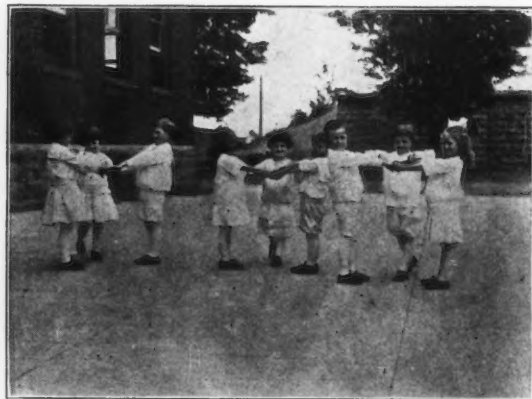
THE SWING

(Song on opposite page)

For Primary Grades

In this little game is found rhythm that is almost perfect; also grace and poise that are equally desirable. Children take the keenest delight in playing and singing "The Swing."

Play the game in a circle with threes. It makes little



"The Swing," Fig. 1

or no difference, if there be two boys and one girl, or two girls and one boy. Two pupils face each other, constituting the swing, while the third is the "pusher" of the swing. The partners take hands shoulder high, the pusher places a hand on either arm of the swing. (Plate 1.) The partners do not move their feet, but the pusher places his right foot back, and sways forward



"The Swing," Fig. 2

and back in time to the music. Hold swing on "out there" in first stanza, and the last "to and fro" in the refrain. When these phrases are being sung, hold swing high. (Plate 2.) In the refrain, only, the pusher goes under the raised arms or swing, at the expression "under the old apple tree."

Try to get from under, on the word "under," and reach the new "set of threes" by the time the phrase is ended.

POPULAR GAMES

Day and Night

Two children are chosen to represent Day and Night. The other children count "odd, even," and all numbered "odd" are Hours of the Night; all numbered "even" are Hours of the Day. Night chases his Hours until he has

(Continued on page 128)

The Swing.

L. R. S.

CHURCHILL-GRINDELL.

Swinging motion.

Hol for the swing in the or-ard fair I am so hap-py and free from care I
Hol for the swing and a-way we go Under the tree with its branches low
know it is wait-ing for me out there Un-der the old ap-ple tree.-
Swing - ing swing - ing to and fro Un-der the old ap-ple tree.-

REFRAIN.

Swing - ing swing-ing to and fro Up- so high, up- we go,
Swing-ing swing-ing to and fro Un-der the old ap-ple tree.-

T. C. G. 56

From Churchill-Grindell song book # 2 By permission of
the authors.

The Catholic School Journal

BIRD STUDY FOR JUNE

THE BROWN THRASHER

T. Gilbert Pearson

Among the twelve hundred and more species and varieties of wild birds found in North America, a certain number are so well known that few persons have not made their acquaintance either by actual introduction or by hearsay. The Robin, the Crow, the Jay, and the Eagle, for example, are household words, often familiar to children long before the little folk are large enough to go afield and observe the birds for themselves. The writers of verse have done much to make some of our feathered friends known to us. In fact, poets have depicted the charms of some birds in such living, melodious verse that it is doubtful whether the fame of these birds would ever fade from the memory of mankind, even should the species thus glorified pass for all time from our view.



Brown Thrasher

The Brown Thrasher well deserves the fame which it has achieved as a vocalist, and fortunate is the man whose garden a pair of these birds choose for their abode. Its song is the most varied contribution to the bird-chorus heard at daybreak in the Northern States; it is the Mockingbird of the North—so much, indeed, does its song suggest the musical performances of that masterly vocalist that early American ornithologists often called it the "Ferruginous Mockingbird."

A Varied Song

The Thrasher, while singing, usually occupies the top-most bough of some bush or tree, and, altho it sings mostly in the morning, occasionally it may be heard at any hour of the day. Its voice is loud, clear, and far-reaching, but hardly possesses the sweetness of tone so characteristic of the Wood Thrush and the Veery. The bird's fame is based rather on the wide variety and clearness of the notes it produces, aided perhaps by the fact that it sings much of the time within sight and hearing of our garden-walks and house-windows.

Upon arriving in the spring from his winter home in the Southern States, this bird usually announces his presence by a voluble song, with which he floods the morning air from his perch on a neighboring tree. The worry and responsibility of domestic life which shortly come upon him, in common with many other singing birds, do not, to any notable extent, lessen the force or frequency of his music.

The Nest

The nest of the Brown Thrasher is, for the size of the bird, a rather bulky structure. It is composed mainly of dead twigs, and has a lining of rootlets. This nest is usually placed in a bush or thick cluster of vines, where it is well concealed from the eye of anyone passing. I recall finding a nest in the main fork of an old pear tree about three feet from the ground, and another situated on a small stump, and well screened from view by the sprouts which had grown up above it. Occasionally the nest is even placed on the ground, always well hidden by vegetation; and observers have recorded that they have seen ground-built nests made in situations so wet that the dampness, working up thru the nesting-material, caused the eggs to addle. The parent-birds, failing to recognize the misfortune which had come to their treasures in some such instances, continued to sit on them for several weeks.

The eggs, which are usually four in number, are thickly and uniformly covered with fine dots of cinnamon or rufous brown.

Habits

When one approaches the nest of the Crow, if one of the birds is at home, it will usually leave, and will frequently not again be observed until the intruder has left the neighborhood, and some other birds have this habit of deserting their nest on the approach of real or imaginary danger. This, however, is not the case with the Brown Thrasher. When an enemy approaches both birds instantly become alert, or if one chanced to be away the scolding notes of the one on guard soon recall the absent companion. Together they fly in and out of the bushes, constantly voicing their alarm and disapproval, and often darting viciously at the creature which has trespassed upon their privacy. They become especially excited and annoyed upon the appearance of that most dreaded of all birds' enemies—the house-cat; and their alarm is not without reason, for seldom is a Thrasher's nest built in such a situation as to be safe from the agile activities of this marauder.

One of the saddest sights in the bird-world is to witness the dejected movements, and hear the piteously mournful notes, of a pair of Brown Thrashers whose nest has been despoiled by Grimalkin.

A Nest on the Lawn

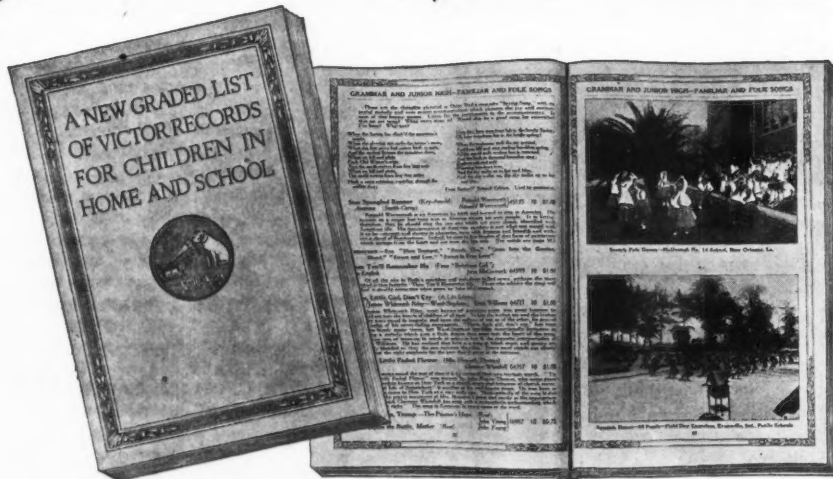
Some years ago a pair of these birds constructed their home in a thorn-bush growing on the lawn of a residence where the writer chanced to be visiting. The members of the household became much interested in watching the fortunes of this bird-family, and especially were we impressed with the frequency with which the parents fed their young. At this work they were busy all day long. The birds seemed to gather food for the little ones entirely from the lawn of the adjacent residence and from the two gardens in the rear, rarely going off this territory.

In approaching the nest they would advance flying low over the grass until within about ten feet of the thorn-bush. Alighting on the ground, they would look around for a moment, to see if any danger was near, and then hop rapidly along to the lower branches, which came down to the ground; then from limb to limb they would jump, ascending a sort of irregular stairway to the nest, when we could hear the eager clamor of the four little ones as they received their nourishment. We soon noticed that one bird always went up the right-hand side of the bush, and the other invariably hopped up thru the limbs on the left side.

50,000 Insects

The bird which went up the right-hand side of the bush made a trip on an average of every two and a half minutes, and the bird which went up the left-hand side made a trip every ten minutes. The young were kept at home in the nest about two weeks. If the birds took

(Continued on page 128)



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A JUNE EXERCISE FOR CLOSING DAY

Harriette Wilbur

This exercise requires six girls, January, February, March, April, May and June, and eleven boys. One boy is **Father Time**, and the other ten are his **Wise Men**. **January** dresses in white dress trimmed with cotton baton, and a cap of the same. **February** is the smallest of all and is in white with an immense heart almost concealing her, which is made of red cardboard, or cardboard covered with red paper. **March** wears a short brown skirt cut in long fringe about the bottom, a waist of the brown, and a little cap of the same stuck on one side; her costume should be decorated with long strings of cloth, about one inch wide, of various colors. **April** wears a raincoat and hat, rubbers or rubber boots, and carries an umbrella. **May** dresses in light green cheesecloth and has a crown of flowers. **June** is dressed in bright red cambric made of flounces, one over the other, to represent rose. **Time** wears a long purple robe, a crown consisting of a band with the figures 1918 massed in front, and has a gilt scepter. The **Wise Men** wear long black robes and black skull-caps, glasses, and carry big books, from which they seem to read.

Time is sitting on this throne, **January, February, March, April and May** are sitting on the stools at his feet or hanging about his chair.

Time—Yes, my daughters, in about ten minutes now your new sister, **June**, joins us here. I hope you will welcome her kindly.

All—Oh, yes, **Father Time**, and tell us all about her.

January—Is she one bit like me? I would like a twin sister.

February—Is she as little as I? I want some one my size to play with sometimes.

March—Is she such a tomboy as I? Will she romp and play in the wind and get towed?

April—Is she as changeable as I? Can she laugh one minute and cry the next, and be happy all the time?

May—Is she more like me than any other sister here?

Father Time—**June** is not the twin for you, **January**; she is too small by a day and too warm by five months. She isn't one bit like you, **February**; she is larger and more blooming, tho she does have quite a bit of "heart" work to do, as much or more than you, I believe. She is not a tomboy, **March**, for, tho merry and happy, she is gentle in it all. She is exactly the size of **April** here, to a day, but still there is a difference; she weeps occasionally, but her tears are not such passionate bursts of temper, but more like tears of joy. She is not so large as **May** by a day, but still they are much alike in disposition and might be taken for twins. She brings in the summer, you know.

January (gloomily)—I have heard that she is the best loved of us all.

Other Months—So have I.

Time—Well, perhaps, by lovers and school children. But I would not like to say myself, for I like every one of you. But we might call in the **Wise Men**; perhaps they can tell us what she is like.

All—Yes, **Father Time**, do.

(**Time** claps his hands and enter the **Wise Men** in groups of two. They form a half-circle about the throne and make a deep bow.)

Time—My daughters are all asking about their new sister, **June**, who arrives very soon now. Gentlemen, what can you find in your books regarding her?

(Each **Wise Man** now advances in turn, reads one of the following selections from his book, bows, and returns to his position in the semi-circle.)

1

And there also breathes a tune,
Hear it,—in the sound of "June,"
June's a month, and June's a name,
Never yet hath had its fame.
Summer's in the sound of June,
Summer, and a deepened tune

Of the bees, and of the birds,
And of loitering, happy words,
And the brooks that, as they go,
Seem to think aloud, yet low;
And the voice of early heat,
Where the mirth-spun insects meet;
And the very color's tone
Russet now, and fervid grown;
All a voice, as if it spoke
Of the brown wood's cottage smoke,
And the sun, and bright green oak.
O come quickly, show thee soon,
Come at once with all thy noon,
Lovely, joyous, gypsy June.—Leigh Hunt.

2

But lo! with the smile of our beautiful June,
Came its wooing embrace with the bobolink's tune;
—H. S. Washburn.

3

Dark red roses in a honeyed wind swinging,
Silk-soft hollyhock, colored like the moon,
Larks overhead lost in light and singing,
That's the way of June.—Nora Chesson.

4

Tell you what I like the best—
'Long about knee-deep in June—
'Bout the time strawberries melts
On the vine, some afternoon
Like to jes' get out and rest,
And not work at nothing else.

—James Whitcomb Riley.

5

Oh, there's no time like the June-time made of
happiness and honey;
Then it's sorrow to the background and rejoicing
to the fore;
All the ways of June are gracious, all her days are
sweet and sunny;
Oh, there's no time like the June-time, best and
blest forever more.—Eleanor C. Hull.

6

Sweet are the singing ways in June,
When content the earth reposes
Underneath the silver moon.
Weaves the pine its swaying tune,
With the balmy breath of roses;
Sweet are the singing ways in June,
When content the earth reposes.—R. E. Black.

7

The clover fields
Are abloom today,
With the weight of bees
The blossoms sway,—
Red blossoms of clover fields.
The yellow bees drone
A lazy tune,—
All about honey,
For oh, it is June,
And red are the clover fields.
—Grace Hibbard.

8

June is bright with roses gay,
Harebells bloom around her feet.
—Dora Read Goodale.

9

The roses make the world so sweet,
The bees, the birds, have such a tune;
There's such a light and such a heat,
And such a joy in June.—George MacDonald.

10

And what is so rare as a day in June?
Then, if ever, come perfect days;
Then Heaven tries the earth if it be in tune
And over it softly her warm ear lays.—Lowell.

(As the last Wise Man is reading, June enters, scattering roses about her feet. All rise and salute her with a deep bow.)

June—

Mine is the Month of Roses; yes, and mine
The Month of Marriages! All pleasant sights
And scents, the fragrance of the blossoming vine,
The foliage of the valleys and the heights.
Mine are the longest days, the loveliest nights;
The mower's scythe makes music to my ear;
I am the mother of all dear delights;
I am the fairest daughter of the year.

(All sing)

Children, let's be merry,
To the meadow hurry,
Dancing and skipping like bees.
Orchards yield us their cherries,
Woodlands give us berries,
Robins, music, and shade of trees.
June time sets a-dancing,
Fills with joy entrancing,
Everything is cheer.
Thrush and lark proclaim her,

Happy children name her,
"June-time! lovely June is here!"

TEACHING FIRST LESSONS IN NUMBER

(Continued from page 114)

The combinations resulting will be:

1+3=4	3+1=4	2+3=5	3+1=4	1+3=4
1+5=6	5+1=6	2+5=7	3+9=12	9+3=12
1+2=3	2+1=3	2+6=8	3+4=7	4+3=7
etc.	etc.	etc.	etc.	etc.

In the fourth circle, add the numbers on the circumference, first in twos, then threes, and if possible in fours, as:

6+3=9	6+3+2=11	6+3+2+1=12
3+2=5	3+2+1=6	3+2+1+5=11
2+1=3	2+1+5=8	2+1+5+4=12
1+5=6	etc.	etc.

These should also be arranged in columns for rapid work.

(The September number will contain additional games for beginners, and games for rapid drill on combinations.)

THE LITTLE PATRIOT'S LOYALTY DRILL

Willis N. Bugbee, Syracuse, N. Y.

Characters and Costumes

Soldier boys and Red Cross maids, seven of each.
Uncle Sam, dressed in regulation costume.
(Music by piano.)

Formation

Enter soldier boys, R., and maids, L., each with flag. Both groups march to center, turn and advance in couples to front. Here they separate, turn and march back to rear. Turn again and march to front, thence again to rear. Couples meet at rear center and advance to front, alternating to right and left by couples, and form in line across front of stage.

DRILL

- Wave flags forward.
- Wave flags above level of heads.
- Couples hold flags crossed.
- Hold flags over shoulders and drop to right knees.
- Wave flags forward.
- Wave flags above level of heads.
- Cross flags as before.
- Resume standing position, flags over shoulders.
- The same movements may be given on left knee if desired, resuming standing position at last.
- Girls advance one step, boys retreat one step.
- Drill movements as above may be repeated, omitting Nos. 3 and 7.
- Boys and girls reverse positions and repeat drill.
- All step into line and join in singing some appropriate song.
- Boys retreat one step and turn to left. Girls advance one step and turn to right.
- Both groups march around to rear and circle about in two spirals, at right and left.
- Reverse and unwind. Lines meet at center and march to rear; turn and advance to front, thence to rear, thence to front again, at outer sides of stage.
- Girls march diagonally to left rear; boys march to right rear, crossing each other's lines alternately. Each line turns toward center, meet and advance by couples to front. Form in line, boys at right, girls at left.
- Drill with flags as before, if desired.
- All sing to tune of "Trip Lightly Over Trouble":—

We're loyal to our country,
We're loyal to our flag;
If Uncle Sam should need us,
We'll never, never lag.
We're loyal to our army,
And sailor boys so true;
Three cheers we'll give "Old Glory"—
The red and white and blue.

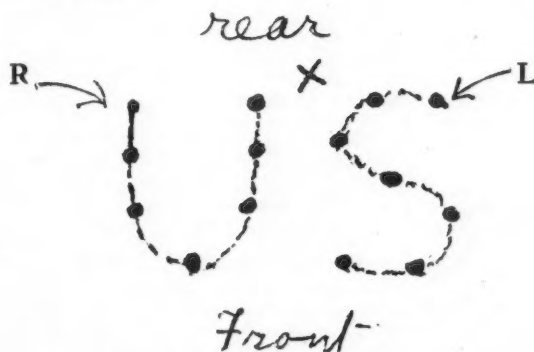
Chorus:

Hurrah, then, hurrah, and hurrah for "Old Glory!"
Whatever our duty we never will lag;
Three cheers we will give for our glorious banner!
Hurrah and hurrah, yes hurrah for our flag!

We'll strive to do our duty,
Whatever that may be,
To make our lovely country
The home of liberty;
It may be plainer living,
Or plainer clothes to wear,—
No matter what our duty,
We'll bravely do our share.

Chorus.

XII. Boys turn to left, girls to right. Both groups march to rear; then turn toward center and march to form the letters U. S. When in this position all face the front. Those at rear remain standing, those near center drop to one knee, while those at front drop to both knees, thus making the inclined letters plainly visible to the audience.



The boys form the U; the girls form the S. Uncle Sam steps to stage at X.

All hold flags, or if desired, strips of bunting, in such a manner as to show the form of the letters.

Tableau may be presented, if desired, while patriotic or flag song is sung off stage.

(Curtain.)

The tune mentioned above may be found in "Merry Melodies." Address publishers of this paper. Price 15 cents.

(Book rights reserved by the author.)

PICTURE STUDY

(Continued from page 120)

D. The picture thought of the gleaners expressed by the children in

1. Service to others.
 - (a) Picking up the fallen papers.
 - (b) Storing away the playthings.
2. Sharing of their gifts with others.

JEAN FRANCOIS MILLET, THE ARTIST

(1814-1875)

Millet, when a boy, lived in the little town of Gruchy, in Normandy. He had been named Jean for his father and Francois in honor of St. Francis, the gentle saint who was loved by all the birds. From his father he received his great desire to draw and to picture the things that he saw about him. When a very little boy he stayed at home with his grandmother while his father and mother labored on their little farm. His grandmother at these times taught him to look for the happiness to be found in the sunshine of life. Later, when Millet the boy went with his parents to the field to work, his father talked to him always of the beauty of the skies overhead, the dark waters of the sea that stretched out away from him, and the glory of the fields—the fields in which could be seen the bent figures of his neighbors at work.

At home, in his low built hut, Millet made drawings on his wooden sabots with bits of charcoal. A sketch of a neighbor man, which Millet drew on an outside wall, was so true a likeness of the neighbor that the father of Millet decided to send Millet to the studio of an artist, where he might learn how to tell with chalks his thoughts about things he observed.

Millet was 18 years old when he first began to study how to draw. He studied for many years and for a while copied his master's way of painting. Later he tried to tell in his own truthful way his thoughts and conceptions of beauty. Millet found the beauty he wanted to put in his paintings in the fields in which he had worked, for these fields he loved. He found beauty in the sober, serious, hardworking people of the country side, and it was of the peasants with whom he worked in the fields that Millet made his paintings.

Millet, when a young man, married. His first wife died and he again married. It was his second wife and their children who helped him most with his painting. The little children learned not to bother their father while he was painting and the wife worked in the fields to help gain food and shelter for the children, for they were very poor. Millet had to work in the field thru the day and work on his loved paintings only at night. He was often discouraged and tired.

Millet was the first artist to paint stories of people who worked in the fields. He told his stories so beautifully that at last his paintings were honored. Millet worked hard, too hard, so that at last he became too tired and died. We find Millet the artist in every picture that he left us—his love for nature, for color, for his people and his love for the work of the field.

DRILLS, GAMES AND EXERCISES

(Continued from page 122)

caught them all, the first one caught becoming Night next time. Day catches his Hours in the same way in another part of the play-ground. Or, if the space is limited, the players need not be separated, but the Hours of the Day may wear their hats, or handkerchiefs tied around the arm, to distinguish them from the Hours of the Night.

The Builder

This game is to be played in schoolroom, and number of seats used must be one less than number of players. One child is chosen by lot for builder. He names the different materials used in building a schoolhouse, or whatever building he may choose, calling out a child to represent each material. These children form in a line behind builder, each one grasping jacket or apron of one in front. The building progresses rapidly and the line walks about room, or runs softly. When all the materials have been used, the builder suddenly calls, "Crash!" and each child rushes for a seat. The one who fails to

obtain one is builder in next game. Let the children guess why the building fell, naming whatever important materials were not used in its construction.

Deer Race

All stand in a line on the farther side of yard or room, and at signal run across and touch wall of building. The winner drops out and the others race again. The winners of five races run together to decide which shall be leader of the deer herd.

Blind Child

All the children stand in a ring. One is chosen for blind child and is blindfolded. The others join hands and skip around her in a circle while she slowly counts ten; then all stand still while she advances and touches one. She tries to guess name of one touched by feeling her face, dress etc. The one whose name she correctly guesses becomes blind child next time.

STORIES FOR SEAT WORK

(Continued from page 118)

Fourth—

A little triangular flag, 'tis true,
A temperature signal brings to you

Fifth—

Come shiver and shake without delay,
A cold wave's coming the white flags say,
In the middle a black square see,
It means cold weather for you and me.

(Enter Old Glory)

Now that we have told our story,
We all bow to dear Old Glory,
The weather flags are useful, too,
Hurrah, hurrah, Red, White and Blue.

Trace the history of our flag from the first flag to the present time, illustrate the changes in it, and tell what they mean. What do the stars stand for? How are flags made?

BIRD STUDY

(Continued from page 124)

only one insect a trip, it would mean that during this interval these Brown Thrashers fed to their young 5,180 soft-bodied worms and insects. This, of course, does not take into consideration what the old birds ate during this time; nor what they consumed during the period of incubation; nor all those delectable morsels which the male fed to the female during the blissful days of courtship. If we include all these, and also what the family of six ate after the young had left the nest and flown off into the bushes, it is most conservative to estimate that this pair of Brown Thrashers and their young were responsible, that summer, for the destruction of the lives of over fifty thousand insects, most of which were injurious to the vegetation of the region.

Some birds are of so great value to men that, even if there were no laws on the statute books to protect them, every man, woman and child of the entire country should use their utmost influence to see that these birds are not killed by human enemies, and that, so far as possible, they receive strict protection against cats and other animals. Few birds are of more service to us than is the Brown Thrasher, yet, despite this fact, they are frequently shot.

Occasionally we hear complaints that the Brown Thrashers destroy grain and fruit. However, after careful and extended observations, bird experts of the United States Department of Agriculture have reported that 65 per cent of the bird's food consists of insects, mainly beetles. The fruit which they eat is mostly of wild shrubs, and the damage done to cultivated fruit is exceedingly small. The grain taken appears to be entirely waste kernels scattered in harvesting or in hauling it along the roads.

Distribution

The Brown Thrasher breeds from southern Alberta, southern Manitoba, northern Michigan, southern Ontario and northern Maine, southward to the Gulf of Mexico, and westward to the base of the Rocky Mountains; and winters from southeastern Missouri and North Carolina to south-central Texas and southern Florida. In the Southwestern States it is replaced by several other species of the same genus.—Audubon Educational Leaflet.

NEWS NOTES OF INTEREST.

New York University May 16 welcomed 500 more men from the national army, assigned by the government for intensive scientific training.

The observance of the golden jubilee of the Christian Brothers of the Pacific Coast was held the latter part of May at San Francisco.

At the mother house of the Grey Nuns in Ottawa lately sixteen members of the Order celebrated their golden jubilee as religious.

The entire graduating class of Loyola Jesuit College, Montreal, have joined the colors, says the Canadian Freeman.

Fordham University (Jesuit), New York, has opened to women its courses leading to the degree of doctor of philosophy.

The Rev. John E. Creedon, S. J., has succeeded Rev. Alphonse J. Donlon, S. J., as rector of Georgetown University. Father Creedon has been prefect of studies at the college for many years.

Pope Benedict XV has designated the Feast of SS. Peter and Paul, June 29, as a special day of prayer for peace. The Holy Father's message is addressed to the whole world.

In the recent intercollegiate prize essay contest between the students of the ten Jesuit colleges of the Missouri province entrants from St. Ignatius College, Cleveland, won three prizes out of a possible ten.

A service flag containing 170 stars was unfurled May 24 at Marquette Medical School, Milwaukee, with appropriate exercises. Marquette Academy, class of 1918, presented a flag of 81 stars.

The plans for the great theological seminary of the Archdiocese of Chicago on the shores of Lake Erie, near Libertyville, Ill., have been announced. It will be the largest in the U. S.

At the University of Oregon a war garden of an acre and a quarter is being cared for by the co-educational residents of Hendricks Hall, who expect to sell the produce to the house director for table use, the proceeds to be devoted to the Red Cross.

The first prize, offered to all the schools, public and private, in the Evansville, Ind., congressional district for the best essay on "How School Children Can Help the Liberty Loan," was awarded to Beatrice Drew of St. John's parochial school, Loogootee, Ind.

Australia is seeking to meet part of its heavy war expenditure by the imposition of a bachelor tax. Among the "bachelors" the Australian lawmakers include the clergy and teaching orders of Brothers. They are to be taxed \$25 per head.

High schools and academies are co-operating in the final clean-up of the harmful barberry bush. Teachers and pupils have organized into districts to more effectively conduct the work. Every school is to have an exhibit of the harmful and harmless barberry.

The German language is gradually being restricted in schools in all parts of America. Bishop Gallagher of Grand Rapids, Mich., has directed the elimination of the German language in all the schools, churches and institutions of his diocese.

The Catholic Protectory at Lackawanna, N. Y., conducted by Rev. Nelson Baker, is prepared to receive and care for 900 and more Belgian orphans when the United States government finds it possible to bring them over. The Protectory now cares for 1,600.

Following an explosion of undetermined origin, fire seriously damaged St. Mary's College, Oakland, Cal., on May 7. The loss is estimated at \$200,000. Three hundred students aided the fire department in fighting the blaze. This is the fourth fire in the history of the college.

The interclass series of three debates recently held at St. Joseph's Commercial College, Detroit, Mich., between First commercial "A" and first commercial "B" was won by the former class. A bronze plaque donated by Rev. Brother Francis, Director, was awarded the winner. The college service flag has 85 stars.

A law has been passed in New York requiring persons in the state between the ages of 16 and 21 who are unable to speak and write English to attend either a public or a private day or night school. The main object of the law is to reduce illiteracy among the foreign population.

Dubuque College, Iowa, recently raised an American flag, representatives of thirty-five nations helping pull the flag into place. Each foreign-born young man had come to this country for an education. Many of them expect to be spiritual leaders of their fellow countrymen in America.

The parent-teachers' associations in Memphis, Tenn., have discussed the advisability of substituting sewing for music in the schools. There was a time not so very many years ago when the girl who did not take up both of these branches at home was considered a rather poor specimen of her sex.

Columbia University professors have turned from Greek roots to gas engines and from Plato to airplanes with remarkable promptness, under the demands of war. More than 300 Columbia professors are engaged in war work and nearly 11,000 alumni have reported for duty with the colors.

The boys of St. Columbkille's School, Dubuque, Iowa, in charge of Sisters of the Presentation, are doing "their bit." Joseph Mulligan, a Boy Scout from St. Columbkille's troop, has been working hard on the sale of War Saving and Thrift Stamps. He has sold over \$2,000 worth to date, a record perhaps unequalled.

A comprehensive nation-wide plan of college and university military units whereby students may enlist in the United States army and still continue their studies, thus to become a trained military asset to the nation in the present emergency, has just been announced by the War Department to go into effect next fall.

In the recent thrift essay contest conducted by the St. Louis Globe-Democrat for pupils of the public, the parochial schools, in one group, and the school children of several counties in the second group, both first prizes were awarded to pupils of Catholic parish schools. And of the thirty-six prizes awarded altogether, six were won by Catholic parish school pupils.

As an echo of the recent flag essay contest instituted in Davenport, Iowa, it is noted that 1,300 essays were submitted and 39 grade prizes awarded. Out of these latter, the Sacred Heart Cathedral School won thirteen "honorable mentions," and two of these were grade medals. St. Mary High School won the first prize awarded. Catholic schools made a remarkable showing in the entire contest.

In the eighth annual contest for the school championship in typewriting of the New York metropolitan district, which was conducted recently at the High School of Commerce, New York, La Salle Academy scored a signal triumph when its fifteen representatives won the team championship, which carries with it the banner, a token of school supremacy in typewriting in Greater New York.

May 22 was a gala day in the annals of the College of the Holy Names, Oakland, which celebrated its golden jubilee with great solemnity. A large gathering of clergy, sisters, and laity from all parts of the state assisted at the ceremonies. At present there are 254 women students in the institution, coming from all parts of the world. Three hundred and sixteen Native Daughters have taken the veil in the College of the Holy Names.

The Catholic Poets



Rev. Francis P. Donnelly, S. J.

Father Donnelly, professor at Holy Cross College, Worcester, Mass., has yielded to the requests of friends and has published his verses written occasionally during busy years of teaching, writing and the ministry. Some of the lines have gained a national fame. "What an Irishman means by Macree" has been sung everywhere and is on the Columbia and Victor Records. His patriotic songs, "The Service Flag" and "The Flag of Our Skies," are frequently heard in these stirring days of war. His postcards for St. Patrick's Day have made a wide appeal and betray a Celtic strain inherited from Irish grand-parents. Verses for Valentine's Day, for departed friends, verses of religious inspiration and comfort, circulating in magazines and on leaflets, all go to show that the author of "Shepherd My Thoughts," his latest book of verses, was aptly described by one who heard his verses read, "Father Donnelly is a poet of the heart."

THE FLAG OF OUR SKIES.

(Air: Gounod's "Marche Processionnelle.")
Red with the brightness
That flames the sky with coming morn;
White with the whiteness
That floods the day when fully born;
Blue with the azure
Of heaven and its starry host;
Hail to our treasure,
Our flag, our love, our proudest boast!

Then let it float with the glories of the skies,
And roll on high its white and its red
united bars;
Fling out its folds for the storm king it defies;
And let it flash through the gloom all the
lightning of its silver stars.
Aye, let it float with its hues from the skies
above it,
With the red of the dawn, the white of the
day, the blue of the night, we love it.

CHORUS:

Wave it, proudly wave it;
With your life's blood gladly save it;
Praise God Who gave it,
The flag of the good and true.
Round it now bravely stand,



SOME FAMOUS SONGS OF OTHER DAYS.

THE BATTLE HYMN OF THE REPUBLIC.

"The Battle Hymn of the Republic" is entitled to special consideration as one of our great national songs for at least three reasons. First, altho it was written in the midst of one of the most terrible sectional strifes, our great Civil War, there is in it no word for sectional bitterness. Second, altho it is filled with the spirit of Americanism, there is in it no word which exalts our country above any other country. As a consequence, it can be sung equally well by those who are fighting for freedom in any part of the world. Third, it was written by a woman, and like that other great patriotic song written by a woman ("America, the Beautiful," by Katherine Lee Bates), it contains a mystical element that is frequently lacking in poetry written by men.

Mine eyes have seen the glory of the
coming of the Lord;
He is trampling out the vintage where
the grapes of wrath are stored;
He hath loosed the fateful lightning of
his terrible swift sword:
His truth is marching on.

I have seen Him in the watch-fires of
a hundred circling camps,
They have builded Him an altar in the
evening dews and damps;
I can read His righteous sentence by
the dim and flaring lamps:
His day is marching on.

I have read a fiery gospel writ in bur-
nished rows of steel:
"As ye deal with My contemners, so
with you My grace shall deal";
Let the Hero born of woman crush the
serpent with His heel,
Since God is marching on.

He has sounded forth the trumpet that
shall never call retreat;
He is sifting out the hearts of men be-
fore His judgment seat.
Oh, be swift, my soul, to answer Him!
be jubilant, my feet!
Our God is marching on.

In the beauty of the lilies Christ was
born across the sea,
With a glory in His bosom that trans-
figures you and me:
As He died to make men holy let us die
to make men free,
While God is marching on.

CHORUS.

Glory, glory, hallelujah! Glory, glory,
hallelujah!
His truth is marching on.

1918 SUMMER INSTITUTES.

The St. Louis University is attempt-
ing to help meet the demand for an in-
creased number of nurses for war ser-
vice by enriching its course in nursing
under the direction of the American
Red Cross Society.

The third annual convention of the
Catholic Hospital Association will be
held at Chicago on June 18, 19 and 20.
The Standardization of Hospitals and
the Hospital's Work in Relation to the
Present World War are the principal
subjects to be discussed. Papers will
be read and discussed by some of the
leading hospital authorities of the
country.

A special course in social service, de-
signed to equip Catholic workers with
the essentials of effective service, will
begin June 17 in Fordham University
School of Sociology. The problems of
the war called for an enormous in-
crease in the number of qualified social
workers and many have responded.
The course is particularly designated
for Catholic college graduates.

Rev. Ralph Hunt, S. T. L., Diocesan
Superintendent of Schools, announces
that a summer school for Catholic
teachers will be held in San Francisco
under the supervision of Very Rev. Dr.
E. A. Pace, Ph.D., of the Catholic Uni-
versity, beginning June 24. The ses-
sions will cover four weeks and the
program will embrace a variety of edu-
cational topics.

More than one hundred courses espe-
cially adapted to teachers and to stu-
dents and supervisors of education are
to be offered during the coming sum-
mer at the School of Education at Chi-
cago. During this quarter there is al-
ways a large attendance of teachers
from all parts of the country, and in
addition to the regular faculty of the
school some special teachers have been
engaged.

The summer session of Marquette
University Conservatory of Music will
open Monday, June 24, and continue
for a period of six weeks, closing Sat-
urday, August 3. Teachers of music,
public school music supervisors and
teachers of dramatic art who desire to
be active in special work, but who are
too busy during the regular season for
private study, will no doubt be pleased
to avail themselves of this opportu-
nity.

The summer course in St. Theresa
College, Winona, Minn., begins on July
1 and closes July 29. On August 8 a
teachers' institute will be held in the
college. The special work of the in-
stitute will be the final discussion on
the course of instruction in high
schools as outlined by the diocesan
school commission during the year.
This course will be adopted at the in-
stitute, and will be introduced to the
teachers at the beginning of the new
school term in September.

That the Notre Dame summer school
for both religious and laity may com-
mence its first season with the highest
standard of instruction, the Rev. Math-
ew Schumacher, C. S. C., director of
studies and dean of the summer school,
announced that the same faculty for
the regular scholastic years will be re-
tained for the summer session opening
the last week in June. This refers to
both the religious and the lay members
of the instructing body. In addition
several new instructors have been en-
gaged for special subjects during the
first term of the summer school.

Plans are being perfected for the
1918 summer session at Creighton Uni-
versity. The classes will open on Wed-
nesday, June 19, and will close on Fri-
day, August 2. The work will be giv-
en at the Arts College and will be in
charge of the same faculty as hereto-
fore. Through the kindness of Arch-
bishop Harty, the religious attending
the summer session from out of the
city will have an opportunity to live at
O'Connor Hall, a new dormitory.

"Teachers' Plattsburgs," at which
300,000 school teachers will be given
practical training in patriotic educa-
tion, will be held during the summer
in practically every state in the Union
by the National Security League. The
matter is being taken up with all of
the 700 summer schools of the country
and probably between fifty and seven-
ty-five of the training camps will be
established, the schools selected being
chosen after careful investigation as to
attendance, breadth of influence and
convenience of location. The teachers
will be given a series of vital inter-
pretations of the war by men and women
who have given careful study to the
situation. In addition to this instilling
of the war spirit in the teachers, the
training camps will also afford them
practical instruction in the best meth-
ods of imparting to the youth of the
land the two war principles on which
the Security League's Patriotism
Through Education campaign is based.

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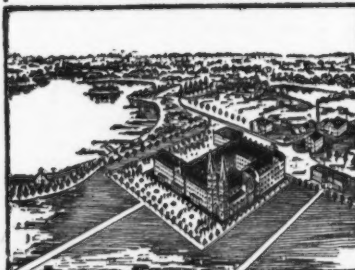
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THEY WOULD ELIMINATE CONSCIENCE.

Very Rev. H. P. Smyth.
St. Mary's Church, Evanston, Ill.



VERY REV. H. P. SMYTH

The State of Michigan, we are informed, is agitated by a movement whose purpose is to compel by law all children of school age to attend the public schools.

The effort is succored,

more or less ably, by people from other states. A Southern politician, rejoicing in the euphonious name of Catts, is rendering his best service, "and we have seen a publication, called *The School News*" issuing from somewhere in New Jersey, that lends its influence, such as it is, to the same cause. The Jersey 'News' is in reality a political sheet. Its editors enjoy fat revenues from the school taxes, but their tastes lead them to fly academic calm in order that they may enjoy the thrill of combat in the hustings.

The Michigan movement is in advance of anything that has occurred in our country to date. It goes farther than any civilized country of modern times has ventured. Not even the atheistic government of modern France has attempted to force children into the godless schools it has erected. Something like it occurred in Russia at various intervals, also in Ireland; in Turkey, too, though generally speaking the Moslem allowed an alternative.

Conscience in the past of our land, has been considered a luxury, and as such taxed. Now, it is to be regarded as contraband. The American citizen whose faith demanded that he should regard his child as also the child of God, and who as a consequence, sought for his offspring some knowledge of the Heavenly Father, was obliged to support two school systems. The law compelled him to contribute to the system which did not answer his purpose, and conscience imposed upon him the obligation of sustaining the one that did. Had he no Christian principles, or if the ones he had were not strong enough to dictate sacrifice, he could escape the second tax. But since he wished to give practical expression to his faith in God and in Christianity he must pay for the privilege of being consistent.

This was bad enough, but we are now threatened with a form of persecution that is infinitely worse: parents are to be denied the right of saying how their children shall be educated. A few Socialists have advocated something as sweepingly tyrannical as this. But they would prepare the way for it, by taking from parents the custody of their children whom they would make wards of the state. In this way the entire responsibility would be lifted from the shoulders of

parents who would not even be expected to hold their children in affection. Verily, there is some consistency in this drastic procedure. The new method would be less thorough. The Michigan politician, Governor Catts et al would allow responsibility to grow, and affection to wax strong, but would by a monstrous piece of tyranny, rob parents of the right to discharge the duties that responsibility and affection impose.

If the Czar of all the Russias, in the day of his evil power, were to impose such a hardship upon the Jews, this nation of ours would cry out against the injustice. Some people may think that it makes a difference when democracy is the author of the crime against conscience. We do not know by what process of reasoning the wrong must be overlooked, because of our affection for the wrongdoer. For our part we should prefer to see injustice done by an emperor or a king than by a democracy. For when the people at large lend themselves to wrong what hope is left to the world? The threatened attack upon conscience is grievously aggravated by reason of the pretense that it is a popular movement.

There is one circumstance that seems to add new atrocity to the atrocious propaganda. In a time like the present when united effort is especially necessary, it seems peculiarly inopportune to inaugurate a movement that must necessarily provoke much feeling and even create division. In fact, the thing is strange enough to arouse suspicion that it is a pro-German effort. If not, then the State of Michigan has more than its share of political malaprops. Surely, the wicked movement could not be launched at a more untimely hour.

If we are to attribute the effort to bigotry, as those who refuse to see the German hand in operation will, then indeed is there a plausible reason for bringing up the matter at this time. Not, indeed, that the agitation can be considered less foolish. But who has ever seen bigotry anything but foolish? What is apparent in the situation is that the part played by the Catholic Church in this war, the ready response of her sons, the heroic devotion of her chaplains, the good will that the soldier priest has won—these things have become such a menace to anti-Catholic propaganda that the professional bigot may soon find his job gone. Something must be done to stop the flow of the tide in Catholic favor. Otherwise the work of bigotry may be undone, and men may come to see things as they are. Nothing could be more fatal to the interest for which Catts and his tribe have been striving. Small wonder that they are busy.

The editors of the "Jersey School News," no doubt, view the matter from a different observation post. The stalled public school system, in whose revenues they so copiously share is threatened by a system that has been hooverizing from its incipency. The Catholic schools have had many lean years. They are still lean, and destined to so continue. Yet they have shown a vitality and efficiency that have made the dons of the ample larder look about in concern. If they continue to grow and increase, the time is not far distant when the chance of defeating them will have gone forever. So act now, and since public funds in abundance cannot assure the public school system superiority, then appeal to legislative enactment to put its dread rival out of commission.

Should such iniquitous legislation be enacted what will Catholics do? They will do what they have always done when it was a question of standing up for the cause of conscience and of God: what they did in Ireland, in Germany, or wherever else freedom of conscience was assailed. They will resist and, if necessary, suffer. Strange Catholics, indeed, they would be if a willingness to suffer no longer remained with them. They will do this not only for the sake of their children, but to maintain for themselves and for the world freedom of conscience without which all other forms of freedom would be but mockery.

But it will not be necessary to suffer. A healthy public opinion, love of justice, an instinctive respect for conscience, the practical good sense of the American people, will render innocuous the Michigan bigots, the Jersey "School News" Catts, and all of their breed.

To Be Published Soon

Alexander's New Spelling Book

Educators will be interested to know of the immediate publication of a thoroughly revised edition of the spelling book which has often been said to be "the only book that makes the spelling lesson interesting".

In the new edition the author has shortened the longer dictation exercises and underlined the words in them to be taught; confined the word-list to 4000 words; accented column words; given more work on spelling rules and pronouncing lists; introduced reviews at frequent regular intervals and provided work with the dictionary which is new to spelling books.

Illustrations—mostly half-tones of good size—are inspirational—and double the number of those in the earlier edition.

The "type page" remain the same as before—the best ever produced in a speller.

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Catholic Who's Who

Indeed, it is our conviction that this assault upon conscience will result only in more clearly establishing its claims. Sane men will become progressively convinced that it is more conscience, not less, that the world needs. For without conscience man is a dangerous brute, lacking sense of responsibility as well as respect for the rights of others—of God, the state, or his neighbor. The enemies of conscience will find the present movement a boomerang.

School Courses in Office System.

Education has become more specialized than ever before. Today, the schools recognize the importance of training the student in those essential factors that will be of practical value to him in later life. Take for instance, the knowledge of filing systems. This is an indispensable adjunct to the proper schooling of any student.

It is not difficult for the student to obtain a good working knowledge of filing systems and in a comparatively short course, when the subject is adequately outlined and illustrated. This branch is now part of the curriculum of some of the Catholic colleges and academies. It embraces index systems, filing methods and the routine of the office management. The thoroughness in teaching is only accomplished when the efficiency of the student is demonstrated by a working knowledge of office detail of the filing systems.

A very practical textbook on office systems, entitled "Modern Filing" is published by Yawman and Erbe Mfg. Co., of Rochester, N. Y., well-known manufacturers of the "Y and E" line of filing cabinets and card records for school superintendents and principals. The volume is comprehensive and outlines the various steps of the subject, viz., the loose sheet system; the Shannon file; vertical file; methods of indexing and alphabetical filing; numerical filing; Direct Name System; geographical filing; subject filing; follow-up; copying outgoing papers; card record system; insurance; real estate and follow-up card systems; document and check filing; the card ledger; stock record-keeping.

"Modern Filing" is cloth-bound and has 100 pages, fully illustrated. It sells for \$1.00, in Canada \$1.50. A handbook is also published by this company for the use of instructors. This tells how to take up the work step by step, and enables any teacher, without previous training and with very little advance preparation, to teach filing. With the "Y and E" method, the subject can be offered in 10, 15 or 20 hour courses.

Poems of Uplift and Cheer

GOD IS LOVE.

God is love; His mercy brightens
All the path in which we rove;
Bliss He wakes, and woe He lightens;
God is wisdom, God is love.

Chance and change are busy ever;
Man decays, and ages move;
But His mercy waneth never,
God is wisdom, God is love.

Even the hour that darkest seemeth
Will His changeless goodness prove;
From the mist His brightness streameth,
God is wisdom, God is love.

He with earthly cares entwined
Hope and comfort from above.
Everywhere His glory shineth;
God is wisdom, God is love.

—Sir John Bowring.



Rev. John Cavanaugh, S. J.

Among the most popular and widely known college presidents in this country today is the Rev. John Cavanaugh, C. S. C., of Notre Dame University. Rising from the ranks up, Father Cavanaugh is an admirable type of institutional head. His democratic manner and approachableness have won for him a warm place in the hearts of the student body. Filled with zeal and enthusiasm for the great cause of education, Notre Dame has made splendid progress under his regime.

As an author and lecturer on educational topics, Father Cavanaugh takes rank with the best and frequently appears on the rostrum and in the pulpit. This month we note he is to be the commencement orator at St. Xavier's College, (premier boys' school) Louisville, Ky. Likewise, lecturing at the famous old convent at Oldenburg, Ind.

In June of each year, Notre Dame awards honors to select Catholic laymen, who have done valiant service for humanity. This is conferred in the way of a lactre medal and degree of L. L. D. It is pleasing to note, that exceedingly good judgment is shown in selecting those meriting such recognition.

Notre Dame is most patriotic; the large number of stars on its service flag speaks for itself, while the readiness with which the faculty and students "help win the war" will compare most favorably with the largest colleges in the land.

On the occasion of the 75th anniversary (Diamond Jubilee), of Notre Dame University in June, 1917, Father Cavanaugh's final words were:

"And now, the time has come to write finis to the end of these beautiful exercises. From the depth of a grateful heart I offer to Almighty God most fervent thanks. The glorious weather, the assemblage of brilliant prelates, priests and laymen, the troops of friends, the multitudinous graces of these blessed days—for all of these I offer heartfelt thanks to Divine Providence."

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Sisters of III. Order of St. Francis
Ursuline Nuns
Sisters of Charity, B. V. M.
Sisters of Christian Charity
Sisters of Providence
Benedictine Sisters
Sisters of the Holy Cross
Sisters of St. Joseph of Peace
Sisters of Holy Family of Nazareth
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TEACHERS' CONFERENCE HOUR
Topics of Interest and Importance

The "Don't" System. Once upon a time there was a little boy who, on his first visit to school, was, in the natural course of events, asked his name by the teacher. The child, embarrassed by the strangeness of his surroundings, was very slow to answer, and the teacher repeated the inquiry. Still there was no answer. So the kind teacher changed the form of her question. "Tell me what your mamma calls you," she said encouragingly.

"Johnny, don't," came the murmured reply. Johnny's mother evidently was one of those conscientious parents who have the "Don't" habit.

There are many teachers like her. The child who is provided with many things to do, rather than with many things that he must not do, is bound to be the happier and brighter for it. The "Don't System" of teaching invariably leads to nagging. A Canadian teacher tells of a visit she paid recently to a primary room where she was particularly impressed with the absence of nagging. "A little boy began in an absent-minded way to hum. 'Who has to hum?' asked the teacher in a pleasant half-chiding way. The boy looked up smilingly and—stopped humming! That was what the teacher wanted. Wasn't that better than to snap out, 'Stop humming! If I catch you humming again, I'll punish you!' "Again, in the same room, a girl was playing with her shoe-buttons during recitation. 'Who isn't helping?' the teacher asked. The little girl was all attention in a moment." She had not been rubbed the wrong way. There was no friction. Nerves were saved. The "Don't System" was not the method in that room. It is a poor method in any room, for any teacher.

Vocation Retreats. We are indeed blessed in our Religious Teaching Orders. The Brothers and Sisters utilize the vacation for the spiritual retreat. These exercises give the strength and courage so necessary in the arduous duties of Christian education, the life of sacrifice and of martyrdom. We know the high standard of our schools, our parochial and high schools, and we know that it is entirely due to the religious poverty and Christian spirit of the Religious Orders that we can have our excellent institutions. Let us appreciate our good fortune. Our Religious Orders are certainly not aiming for ease and wealth.

Vocations. At the close of the school year many of our boys and girls, as well as the graduates of high schools and colleges are pondering the important question of the choice of a state of life. Parents owe it to their children to let them know that if they choose to devote their lives to the service of Almighty God, either in the religious state or the priesthood, they will not only meet with no opposition on the part of their fathers or mothers, but will find them ready to make any sacrifices in order to ensure the education that will be necessary. Happy the father and the mother who have thus given a son or a daughter to God!

Mistaken Education. The increase of juvenile delinquency among us is the cause of much comment in the press, in the pulpit and in the courts. A learned judge in the West finds a cause in the moving picture show; other parties attribute it to evil home influences. We have no doubt that these are roots of the evil. But may we not with greater exactness find the leading cause in the pervading defective education in the schools, where the prevailing idea seems to be that if children are trained intellectually they are educated? This, however, is a fatal error. A system of education to be a blessing must recognize the divine code. The whole superstructure, indeed, must be based on that code. Much is now said and written about the cultivation of the mind. There is an increasing ambition on the part of parents to avail themselves of great teachers and popular schools in the education of their children. It is impossible to place too high an estimate on education, or to reach too high a point of literary attainments; but it is quite possible to mistake the fanciful for the real, the superficial for the solid, and it is folly to suppose that the cultivation of the intellect alone will produce good and moral men and women.

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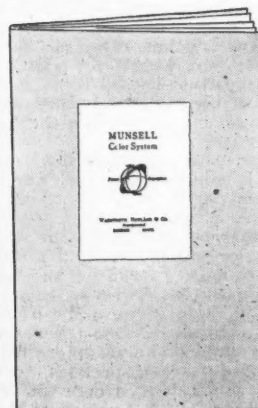
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SECURING AND HOLDING ATTENTION IN THE RECITATION.

(Continued from Page 111)

be avoided. Only those mild forms of good-humored ridicule bantering the indolent, indifferent pupil temporarily would be the exceptions to the general rule of omitting ridicule as an incentive to attention.

The efficiency of giving material rewards to secure attention is very limited if not questionable because they are likely to create undue pride in the winner and bitter disappointment in the loser. Neither do the most deserving always secure the prize. Furthermore, the possibility of winning the prize stimulates only a few pupils who think they may be able to capture it. What is far more desirable is something that will stimulate the attention of the whole class, something that will give life and interest to the lesson.

One of the most effective means of securing and holding attention is **skillful presentation of the subject matter**. Through this the adept teacher, like the master artist, throws a flood of light upon those salient features upon which he wishes to rivet attention and shades all the others less important. Skillful presentation invigorates and nourishes attention by **appealing to the child's curiosity**, one of the most useful instincts in securing spontaneous attention. In fact, curiosity is the adolescent basis of the child's later education. It interests the child in what is novel and unintelligible to him and impels him to a mastery of his puzzles into which he is continually inquiring and prying. These perplexities vary from the simplest natural and mechanical forces or things to the most mystifying enigmas of life which have baffled the minds of the greatest philosophers and theologians.

As evidences of this curiosity and his desire to satisfy it we need only to point out the child's destructive tendencies, his desire to travel, his persistent inquisitiveness of the whys and wherefores of things. He delights in rummaging through closets, work-baskets and tool chests to see what he can find. Having found a novel tool or toy he will soon probably ruin it simply to see "how it works." He will eat green apples to see if they will make him sick, will throw a kitten into the fire to see if it will burn, will pull up a plant to see how it grows.

The questioning phase of the child's curiosity develops almost along with his ability to use language. He will ask questions to satisfy his curiosity—in fine, to learn, to educate himself. They come in such forms as: What makes it rain? How can flies walk upside down? What is inside the watch? What makes the locomotive run? Why don't we fall off the earth if it turns so fast? Why do soldiers kill one another in war? Papa, why do we die? Where is Heaven? Where is God? Who made Him?

Skillful presentation makes wise use of curiosity; it encourages and satisfies it along educational channels. The well trained teacher through question or suggestion arouses the child's curiosity to such a degree as to stimulate him to solve his perplexities. Thus does he open the flood gates of interest and attention in science, mathematics, geography, history, physiology, etc. Of course he should do this with striking concrete questions or statements within the pupils' intellectual capacities rather than with abstract or general statements beyond their comprehension.

Curiosity and attention are also aroused by **skillful use of stories, biography real incidents**. Since they rarely fail to interest and inspire their hearers their value can hardly be overestimated. Of course, they should be related to the lesson and told so as to illustrate it with some strong central thought clearly and forcibly stressed and not overloaded with belittling details tending to weaken the leading idea.

By skillful presentation the teacher **catches the eye as well as the ear**. That seeing is believing is a truth familiar to all. Words convince but examples and illustrations attract. Hence the skillful teacher makes use of pictures, maps, charts, drawing and other visual illustrations which not only elucidate but also make retentive, mental pictures and train the observation powers. Often the pupil can express his judgments by illustrative drawings when he can not do so with words. This is especially true of geographical historical and scientific lessons which may often be made clear by the simplest kinds of drawings. For the sake of clearness these drawings should present only the salient features to be understood, i. e. they should really illustrate not confuse them.

Skillful presentation enchains attention because it em-

plloys interest, "the mother of attention" who, Dr. Hamilton well says, "never fails to train her child." It is not too much to say that interest is the master key which unlocks the doors to every form of attention. Indeed it opens inviting entrances to every field of pleasurable and profitable endeavor. An interested mind is a craving mind, seeking the truth that gratifies it. Interest not only creates a desire to know but also satisfies that desire by rewarding it with what it covets. Knowing this, the wise teacher, presents subjects in an interesting, striking way that appeals to the child's curiosity and pleasurable interest. Herein lies the chief secret of getting and holding class attention which every teacher should know and employ. Briefly whispered, it is: See that your class takes an interest in its work natural if possible, if not, make the work attractive through acquired interest. When this is done the troublesome task of securing and sustaining attention largely takes care of itself.

The part played by skillful class management in securing attention has been aptly likened to that of the good general who not only brings back deserters but also makes it hard for them to escape. Similarly the skillful teacher not only brings back intellectual deserters but also makes desertion difficult.

A rather effective way to confine class attention is that of grouping the class into as small an area as is practicable and as near the teacher as possible. This enables him to note and to remedy inattention to the lesson. Wide separation of the class in various parts of the room gives the listless better opportunities to be unnoticed and to take advantage of them by inattention to the recitation. Close proximity of teacher and pupils minimizes such opportunities and also creates an atmosphere of sympathy and interest tending to make indifferent pupils attentive to the work done by the more heedful pupils.

Another method of getting and holding attention is that of **putting questions and calls for recitation to the entire class before pronouncing the name of the pupil called to recite**. This arrests the attention of the whole class since no one knows who is to recite until the question or call to recite is finished. To illustrate the teacher may say, "State three causes of the Revolutionary War, John Brown." It is obvious that this method of calling on pupils keeps the whole class on the alert before and after the call is made since all are responsible for its answer until the name John Brown is pronounced and even while John recites especially if the teacher, without even a prior glance at other pupils, frequently calls on them to complete or rectify faulty recitations precisely at defective points.

Attention may also be induced by **wise use of questions and suggestions**. "The question," says Dr. Hamilton, "is the right arm of the teacher's power." It halts deserting minds and brings them back to the lesson there to be rewarded by finding what is sought. Thus does it also re-enforce the mind's ability to attend again in the same desirable direction. Likewise positive suggestions thrown into the lesson at proper turns direct mental activity along illuminated lines enabling the mind to see from the old the new truths to solve new problems, to draw new conclusions. Other things being equal, the learner who has three new ideas of attack due to the teacher's suggestion is far more likely to solve a perplexing problem than the student who has only one. By fruitful suggestion the pupil may be made to think reflectively on a lesson and this is but another way of saying that he is attentive to it.

Attention is also attracted by **variety and change**. Variety is much the spice of the class room as of the dining room. It breaks the monotony and routine which foster weariness and stupidity. Varying the recitation from question and answer to topical recitation, from oral to written, from seat to blackboard work, changing oppositions of either teacher or pupils, in fine, change of any kind agreeably surprises, attracts and pleases normal minds which naturally crave change and thus allures attention.

Lastly the teacher **should train pupils to be attentive**. They should be made to feel responsible for attention, to regard it polite and dutiful to be attentive, to observe, listen, think and work when directed or addressed. The teacher should not form the habit of addressing inattentive pupils. Should attention to the lesson or teacher be wanting it may often be resorted by silence on the part of the teachers until all attend. Ask no question, make no assignment, explanation or command until it is perfectly clear to yourself then speak clearly briefly, deliberately, **only once**. Insist on observance and remembrance of what you say. Rebuke, yea banish, the answer, "I don't know" when it really means, "I don't care." In short, be determined to have attention. Such a determination written over the face of the interested, resolute teacher whom children, as a rule, scrutinize and understand will have a good effect in securing and holding class interest and attention without which the recitation is a complete failure.

If it is necessary to secure the mind's attention it is also necessary to hold it. But how shall we maintain it? Precisely as we nourish and develop any other growing organism. By supplying the mind with the proper **food and exercise**. And it is needless to say that mental food should be crisp, wholesome, fresh living thought inspired by the living, growing teacher filled with his subject which he longs to teach to others. Intellectually alive and vigorous himself he develops the minds of his scholars by giving them mental exercise, something to do, so think, pass judgments and discover essential relations with him in relevant not irrelevant fields in a word he keeps their minds as well as their bodies in the classroom and on the recitation.



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"AFTER SCHOOL DAYS WE LOSE TRACK OF THEM."

Rev. Edward J. Garesche, S. J.
ST. LOUIS UNIVERSITY, ST. LOUIS, MO.



Rev. Edward J. Garesche

There was a time when we experienced a feeling of un-mixed delight in visiting a Catholic school, to see the rows on rows of happy and eager faces, and to realize how excellently these children were being prepared by Catholic education to take their places in Catholic circles and live out their lives as Catholics should.

But after a great deal of investigating and study concerning the after-condition of our Catholic graduates of parish schools, a visit to the Catholic school leaves always a certain sense of sadness. We take such excellent care of our

Catholic children to the end of the eighth grade. We make sacrifices and expend our best efforts during the years from five or six to twelve or fourteen.

Then when the child is at the most dangerous period of its life, when passions are wakening and temptations thickening, we suddenly graduate it from the eighth grade of the parish school and send it out with a blessing to shift for itself in a very uncertain and dangerous world. Every year from seventy-five to a hundred thousand Catholic children leave our eighth grade of the parish schools and go forth into the world. What becomes of them? Many, of course, continue in good Catholic associations, practice the teachings of the school, and continue good Catholics all their lives. But there is another contingent of the graduates of the parish school whose fate is expressed in the words of many teaching Sisters—"They go out, and we lose track of them."

We lose track of them because we have no effective

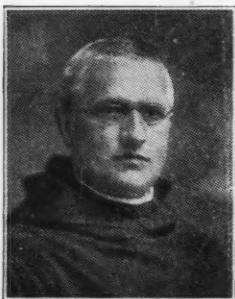
societies to gather them together, keep them in Catholic companionship, and hold them in touch with their schoolmates and the Sisters and pastors. Needless to say, the world, the flesh, and the devil do not lose track of them. One finds them in questionable places of amusement, in non-Catholic societies, on the street corners, and in pool rooms and dance halls. If we would reap to the full the blessed harvest sown in our Catholic schools and would preserve our children from bad influence, we must have some association to keep them safe and united until they are old enough to join the regular sodalities, the sodalities for men and women.

I wish, therefore, to propose to you now a very simple and effective means of keeping our Catholic children together. I shall call it the alumni sodality of the parish school. If the children have been well instructed while at school in the duties of the sodalist, and made to feel a personal loyalty for the sodality, and get them to attend weekly meetings and to take part in the active work of the sections for the foreign missions, for the help of the poor, for giving entertainments in institutions, for Catholic literature, etc. A branch of the alumni sodality of the parish school is to be established in every parish where there is a school, and every child is to belong to the branch of the parish where it lives. Then, from time to time, general meetings, at which all the children can come together, at the Cathedral or some large church, are held, so that all the sodalists can see to what a great organization they belong.

Through such a sodality the children can be kept safe and under the influence of their teachers through the dangerous years between fourteen and eighteen, until they are old enough to join the young men's or young ladies' sodalities. The influence of the parish school can be continued upon them, and they can be kept safe from the bad influence of non-Catholic organizations. I should like very much to hear from Sisters in charge of parish schools what they think of the city-wide alumni sodality with branches in every parish, and I should be pleased also to consult with pastors in charge of parish schools with a view to forming such sodalities wherever it is thought practical.

MUSIC IN CATHOLIC SCHOOLS.

Rev. Gregory Huegle, O. S. B., Conception Abbey, Conception, Mo.
(Fourth Article of the Series.)



Rev. Gregory Huegle, O. S. B.

Advantages resulting from the diatonic element of Chant. The following remarkable words are found in the 'Musical Quarterly' April, 1918, in the article 'Ornstein and Modern Music', by Charles Buchanan. (G. Schirmer, New York.)

"In all those eminent moments in music when we feel that a great thought has been delivered, the authors are met on the cosmoal common meeting ground of a stark, diatonic outspokenness. . . . The vagaries of mood are eliminated; sound stands forth for an eminent thing, not pretty nor luxuriant nor ornate, but hinting

tremendously at some farther, higher scheme, austere and nobly reticent. In comparison with those moments, intricacy and color seem spurious things and the experimentings of today mere travesties and caricatures of greatness."

Buchanan's words deserve attention. We have read and re-read them, and we rejoice over so forcible a statement of a truth which is by no means clear to the average church musician. Confronted with Gregorian melodies many self-constituted critics are heard to cry: Chant is not pretty, I don't like it, it lacks coloring, it's monotonous. Such critics completely mistake the standpoint from which church-music is uttered. You say 'chant is not pretty'. When you and I stand before God most holy to bring the tribute of adoration and the sacrifice of a contrite heart; are we simultaneously to demand pastime and sensuous pleasure? What an infamous position is ours if our tones belie the sacred words we utter! Shall our poor notions and whims determine the melodic garb in which the sacred words are to move around the altar of God? Modern fancy is in its sphere when you buy a new hat, a bouquet of flowers or a piece of music. There you may say: That style, that color, that sort of a piece suits me. But when Holy Mass and Divine Services are concerned it is utterly out of place to apply your personal taste as a standard. Holy Church has a style of music which she calls her own. That style antedates modern developments of music by hundreds of years. It is pure melody. The tones follow each other in the natural order, without being raised or lowered by sharps or flats. This rejecting all interference by sharps or flats is meant by the term **diatonic**.

Directly opposed to this is the chromatic scale in which any of the notes may be raised or lowered a semitone by means of the sharp or flat.

True, there occurs one flat in chant melodies. The purpose of this flat is to mitigate the harshness of the tritone f-b, an interval which the ancients call 'the devil in music'. We must give our forefathers credit for smothering down augmented fourths. It would certainly sound harsh if b natural had to be sung e. g. in Kyrie XI of the Vatican Kyriele. The chromatic sign here referred to has an effect diametrically opposed to the effect brought about by chromatic alterations in the modern sense of the word. The mitigation of the augmented fourth breaks off a rough corner ('the devil's horns', as it were); the effect is soothing. But when in the course of a melody any tone is willfully raised or lowered a disturbance is caused. High alterations ('sharps'), broadly speaking, imply a boiling over of human passion; low alterations ('flats') indicate an extraordinary depression of mind. In either case an abnormal condition of sentiment is voiced and the effect upon the listener is disquieting. A moderate use of chroma to depict the varying moods of the human heart is legitimate. But when the chromatic element so pervades a composition that the whole conglomerate acts like shock upon shock and surprise upon surprise, then music has become a chameleon in harmony, a monster, a caricature.

A number of years ago the writer met a well-known ultra-modern composer. Upon my inviting him to attend a certain organ recital I was astonished to hear him say: 'I know all that music you are going to hear, I have played it and I am sick of it. I desire nothing so much as to regain my health at the bourne of the old and strong

Gregorian Chant'. Subsequently I learned that the composer in question—although not a Catholic—from sheer admiration of the pure diatonic melodies had volunteered to train a boy choir of a suburban parish in the sacred chant.

How grateful should Catholics be for the possession of a music that is pure and strong, unyielding to taste and fashion, far above human passions, truthful and outspoken! It takes but a little common sense to admit that, when we stand face to face with God most holy, as we do when divine services are performed, 'the vagaries of mood must be eliminated' and 'that intricacy and color seem spurious things'. Chromatic insincerity and diplomacy are ill-suited for poor sinners in the presence of Him who sounds our hearts to the very depth.

In order to understand the diatonic character of Plain-song more fully we must enter into the following considerations:

1) The sacred chant is an integral part of the solemn performance of Divine Services. The House of God is the holiest place on earth in which Christians come together to receive the grace of the Sacraments, to assist at the holy Sacrifice of the Altar, to adore, the Blessed Sacrament, and to join in the public and solemn liturgical prayers of the Church, (Pius X).

2) To do justice to so sublime a mission music must leave behind whatever smacks of mere human sentiment. (Buchanan calls such things 'vagaries of mood, intricate forms of color schemes').

3) The chromatic element robs church music of purity, outspokenness and strength. The diatonic element on the contrary, is remarkably pure, definite and strong; it is free from exciting passions, clear in its statements, and hence invigorating and sanctifying in its effects.

From these considerations we may draw the further conclusions: Owing to its purity the sacred chant cannot but increase the piety and devotion of the faithful, enhance and increase the dignity of the sacred rites, and impress the faithful with a sense of profound reverence for the House of Almighty God.

THE STUDY AND INTERPRETATION OF LITERATURE.

(Continued from Page 111)

that a work of art addresses itself—makes appeal not to the intellect alone, or the imagination alone; but to all there is in man.

We have been grossly materialized in our vision and predilections during the past two centuries. With what result? With the result that almost all spiritual expression in art has gone out. Perhaps our lives are too empty to embody in creative dream another Divine Comedy another Notre Dame de Chartres Cathedral, another monumental Summa of St. Thomas Aquinas.

We have worked out the aeroplane and the long range gun, wireless telegraphy, and the gramophone, and the movie film, that conjures up for the eye the inane travesties of life, but where are the great reaches of the soul—where is the flowering and fruitage of the infinite to be found?

Do you wonder then that the arts do not mean much today? Do you wonder that the dreams that exalt—the vision whereby a people live is no longer ours? We stretch lame hands and call to the stars and get no response.

I would further advise those who plan literary courses in our schools and colleges to keep in mind the fact that poems complex and philosophical in thought should be studied only by those who have reached the years of philosophic thought. A William Cullen Bryant at eighteen may write a poem such as *Thanatopsis*, betraying deep intuitions in life, but all boys and girls are not young Bryants. Begin then with the lyric, and idyll, and seek to develop early in the pupil sympathy with what is beautiful and true. The power of art resides in the heart rather than in the intellect. Indeed, genius is another name for sympathy raised to the tenth power.

Again in reading and interpreting poetry with a class you must be prepared to take a great deal on trust. Fancy a man not being able to enjoy a play of Shakespeare because he cannot define every word or phrase in the drama. It is absurd. Equally absurd then is it to imagine that your pupils do not feel and enjoy the beauty in a poem because they cannot reduce it by paraphrase to a barren abstraction. You should also endeavor always to make your pupils think in the idealized language of the poet. We talk of creating the background of history that we may better understand it. Now, the setting of a poem is of much more importance than the setting of an epoch in history. For after all history is only the phenomena of life, while poetry is life itself.

Proceed, then, in your classes from the lyric to the idyll, and from the idyll to the epic, and from the epic to the drama. Pick out for study poems that are spiritually significant; then your class will realize what literary culture means. Impress upon your class that beauty and simplicity are the qualities of all great art. Furthermore, when examining a poem on its artistic side show what a part the law of contrast plays and that this law extends to every art—to painting, sculpture, architecture, and music, as well as to poetry.

HEALTH HINTS.

The Teacher's Nerves.

As the closing days of school approach, it will be the wise teacher who will pause to take stock of his or her physical condition. All other things are checked up and looked over—all other books are balanced and totalled—as the term ends. But too often the most important item of all, the teacher's health, her physical condition, her store of strength, long drawn on through months of work, is overlooked. This is folly. There has been a drain and perhaps a strain on the mind and body for months; and, across the little narrow open field of Summer Vacation looms up a huge new barricade of long months of work to be tackled and demolished. Some account of what has been done to the body, and what will be done in the near future, must be taken, if our teachers are to carry on their work.

This is an age of nerves, and no people in the world are more subject to nerves, or have their nerves put to heavier strain, than the school teacher. We do, all of us, get out of patience sometimes with the constant talk of "nerves" that goes on around us. But if there is any person on this earth who is entitled to "nerves" it is the man or woman who spends three hundred days of the year handling the human dynamo called Youth. Of course the perfect teacher will not suffer from nerves; the wise teacher will handle her work in such a way that her nerves will never be touched;—she will daily take the proper amount of exercise, the necessary amount of recreation, that will preserve her from showing the strain of her tasks. But few of us are perfect teachers; and even those of us who do systematically try to live a careful life, free from strain, in the midst of our work, are more or less apt to find ourselves at the end of the term showing some marks of what we have been going through.

Overwork and mismanagement are the two most fruitful causes of nerves among school teachers; and after all, they are one and the same thing—for overwork is the essence of mismanagement. And overwork means worry. Now, there are no two ways about worry and its effects. Just a few short weeks of it will undermine the most rugged health. Under the strain of worry the nervous system is the quickest sufferer; it will soon break down. The two make a sort of vicious circle: if you are nervous, you will worry; and if you worry, you will be nervous. They work together for the destruction of health and happiness—not only the happiness of the patient herself, but the happiness of all who come into contact with her, the pupils in her charge especially.

The two things for the teacher to do who today, as the end of school days draws near, finds herself afflicted with nerves, are—to make a little review of the year's work, in order to see how she has come to such a pass; and then to lay out a program for herself for the Summer vacation, and for next year's work. Has she been like the foolish carpenter who has not had time to sharpen his tools? Has she been like the shortsighted business man who draws and draws upon his capital, until his resources are practically exhausted? Has she permitted the demon Worry to see her home from school every evening, and to spend the night with her? Has she let certain difficult children "get on her nerves"—given away to impatience and anger—lost self control—grown cross with her charges and quarrelsome with her fellow teachers? If any or all of these misfortunes are to be found set down in her books, assuredly she has begun to develop "nerves" and it is time to call a halt.

Lack of exercise and outdoor air is one of the most fruitful causes of nervousness. How have you managed things along these lines during the past year? It is strange, how people whose wisdom in other matters is unquestionable, will neglect their bodies, plunging headlong from day to day, burning themselves up, giving never a thought to the conservation of their energies. It seems positively sinful. It is hard indeed to believe that it is not a sin for a man or woman carrying such soul-responsibility as does the teacher, to neglect the common recreation and exercise necessary to sustain them in their work. The teacher who finds, on checking things up today, that she has been remiss in this regard, had better change her plan of life here and now, before it is too late. Among the most pitiable patients I have ever seen in an asylum for the insane have been broken down school teachers who neglected themselves, burnt themselves out—and broke their own and many other hearts by going

smash in the end—all because they would not conserve their nerves.

After the teacher's "examination of conscience" on the score of health-habits, exercise, conservation of nerves and strength, comes the making of plans and resolutions for the future. The great trouble with the person who is already suffering from nerves is that she is pretty sure to go to extremes and make such a heap of resolutions that she cannot possibly get over them or through them. Result, she quickly falls back into her old ways, discouraged by the gigantic size of the straw man she has set up to fight against. Down with that straw man! He is a scarecrow! Instead, limit yourself to just one plain simple little resolution—to take things easier; to climb the hill by steady steps, not by leaps and bounds. Let that resolution be for more regular hours, or more walks in the open air, or more "letting down" after working hours or less worry about trifles—what-you-will; but let it be for just one, and one only, of these things. Stick to that. The others will come in time. If you can really achieve more open air exercise, you will soon find the worry disappearing. If it be to regular hours that you are to pin your faith, the increase of exercise, the dispensing of worry, will soon follow. The point is, the nervous teacher, bent on curing herself, must not attempt too much at once. The best beginning is to make one resolution and one only, and stick to that. The others will come.

There is the matter of dieting. A writer in one of the magazines recently told of a young man who brought nervous dyspepsia on himself by overdieting. It was not the dieting alone; but, even after a thing was eaten, he could not leave it alone! He had to fret and worry about it, wondering what effect it would have on him. That is the way too many school teachers, supposed to be resting and enjoying their Summer vacation, "carry on." Imagine the shape they are in by the time school opens again!

The greatest crime the teacher can commit against herself or her pupils is to fill the Summer vacation up with such an overcrowded program of "plans" for "next year" that, when "next year" arrives, she is a rag of weariness. If this has been your failing in the past, be determined that it will not happen this year. This year, take a real vacation—vacate your mind of all its tasks; refresh yourself with a genuine rest. Play! Don't be one of those sad creatures who go about with a desk dragging at their heels or a blackboard clasped to their bosom. Relax! Let down—let go; enjoy your food. Keep in the open; eat plenty of green onions, plenty of celery, lettuce, green foods of every kind; they are all nerve nourishers. But, in the matter of eating, remember that mastication and moderation are the two great essentials. If it be true, as the saying goes, that most people dig their graves with their teeth, then it is equally true that the majority of nervous people destroy their nerves with the hurry of their jaws.

The elimination processes of the body are all important. As soon as waste matter accumulates in the body, the nerves begin to suffer. I knew of a case where a man, suffering from a "nervous breakdown," was cured of despondency, broken spirits, down-heartedness, by a simple purgative. His system was poisoned. The lungs, kidneys, skin and bowels must be kept active.

These words are written mostly with the lay teacher in mind. Our teachers who are members of Religious Orders have the wonderful advantage of regulated lives. And still, there is not a word here that they too cannot ponder with profit. Even where rules are long established for recreation and exercise, for relaxation and physical conservation, laxity may creep in—carelessness may get the better of the best. There is no time when the health balance-sheet can be better drawn up than at this season, when the class-room activities cease, and the Summer vacation offers an opportunity for change, for rest—for the reviewing of the shortcomings of the past, and the forming of resolutions for the future. After all, the nerves of the teacher, her health, is one of the most important matters for all educators to ponder.

Many teachers make it a point to send in their subscription renewal for the next school year before the end of June. This is a commendable practice, not only in the fact that it indicates a habit of getting things attended to in advance, but it also shows a helpful appreciation of the service rendered by The Journal month after month. Any who have not yet remitted for the school year now closing are urged to do so as soon as possible.

AMERICA'S SLOW FOOT.

CHARLES PHILLIPS, M. A.

Ex-Editor, "Monitor" San Francisco, Cal.



MR. CHARLES PHILLIPS

I have had the privilege of writing in these columns more than once on the subject of the War and the Schools—the effect of the world-conflict on the educational interests of our country; the part that can be played by the teacher in the winning of the war; above all, the revelations the war has made of our national weaknesses and failings in regard to educating for democracy. The war has played like a searchlight over the body of Young America, showing him up from head to foot for what he is, not only in limb and leg, but in soul and brain. The training camps for officers and

men have exposed the youth of our nation as nothing else ever could have done; and, as has been shown in THE CATHOLIC SCHOOL JOURNAL on several occasions, it is not only in physical defects that we have come to see them, but too often in a sad lack of mental training and development.

But what has been said in the past in a general way is not a circumstance to the definite charges that are now brought against us by the facts recently revealed by the Department of the Interior at Washington, following an investigation into the literacy of our soldier boys. According to these facts—and there is no disputing them—we have a lot of mending to do; and a lot of planning to do also, to forestall future dangers. The facts are these:

There are more than five and a half million persons (over ten years of age) in the United States who are unable to read or write in any language.

There are as many people in America over twenty years of age, unable to read or write, as would total the combined populations of the states of California, Oregon, Washington, Montana, Idaho, Wyoming, Colorado, Utah, Nevada, Arizona, New Mexico, and Delaware.

Half the illiterates in America are between twenty and forty-five years of age.

There are seven hundred thousand men of draft age who cannot read or write English or any other language.

This is almost unbelievable! This, in a country which boasts of its freedom of education, its free schools, its democracy and equality of opportunity for all. Yet, unbelievable as it is, still more beyond reckoning is what it signifies in economic loss and national weakening to our country. The productive labor value of an illiterate, according to the statisticians, is less by only fifty cents per day than that of an educated man or woman. The country thus is losing \$825,000,000 a year through illiteracy!

How does this directly affect us in the conduct of the war, or militate against the winning of the war?

Millions of dollars are being expended by the United States government, and by the separate States, in trying to give information to the people in rural districts about farming and home-making, conservation of food, judicious planting of crops—about all the problems that the war has brought into our domestic circle to be solved—problems upon which the actual winning of the war depends. Yet three million, seven hundred thousand of our rural population cannot read or write a word! "They cannot," says Secretary Lane of the Department of the Interior, "read a bulletin on agriculture, a farm paper, a food-pledge card, a Liberty Loan appeal, a newspaper." How then are they to be reached? How instructed in the conduct of their business for their own and the nation's best interests? "An uninformed democracy," as Secretary Lane aptly puts it, "is no a democracy." "A people who cannot have means of access to the mediums of public opinion and to the messages of the President and the acts of Congress can hardly be expected to understand the full meaning of this war, to which they all must contribute, in life or property or labor."

So much for the effect of illiteracy on the country generally. When we come to the actual fighting forces of our nation we find the state of affairs still worse. It fol-

lows in reason that an ignorant soldier is a poor fighter. Compare the army made up of men who know what they are fighting for, who are thrilled with the cause for which they are carrying arms, who are personally interested in the war and possess an ideal that they are willing to march for and fight for and die for if necessary;—compare an army of such men with one made up of men ignorant of the cause of the conflict they engage in, ignorant of the aim and object of their service;—of the two armies, which will you take? Which will you bet on to win?

There is no choice. An intelligent soldiery means victory. An ignorant fighting force is a danger and a menace.

Now, this is not saying that our American Army is an ignorant fighting force! Far from it;—for, on the contrary, there is not in all the world an army on the whole so intelligent as ours. But here we have nevertheless the word of the government itself that there are, not thousands, nor tens of thousands, but actually hundreds of thousands of men in this country of draft age who can neither read nor write;—men who must naturally, then, be in a state of unbelievable ignorance concerning the ideals of our nation in its entering this war; men whose knowledge of public affairs must perforce be subject to the caprice of rumor and hearsay. In the first draft, between thirty and forty thousand of these illiterates were brought into our army, as well as almost as many more "near-illiterates." These men cannot read the army orders posted on bulletin boards at camp. They cannot read their manual of arms. They cannot understand the signals, nor follow the signal corps in time of battle. They cannot sign their names, nor write letters home, nor read letters from home.

Such men in our fighting forces are more or less of a drag. They cannot possibly have the spirit that is essential to the making of a perfect army. They are the Slow Foot of Marching America. Ignorance is tied like a chain to their ankles. Much is being done, of course, to improve their condition. But our army training camps are not primary schools, and the burden of teaching these thousands of men the simplest English, so that they can understand the orders that are given them, is just so much more put on the shoulders of the already over-worked training officers—so much more delay in the turning out of the crack army that our government is determined to have.

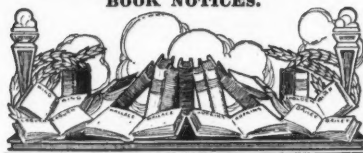
Dr. John H. Finley, President of the University of the State of New York, in a recent lecture, gave this word picture of the condition he found in one of our cantonments in regard to ignorance and illiteracy:

"How practical is the need of a language in this country, common to all tongues, is illustrated by what I saw in one of the great cantonments a few nights ago. In the mess hall, where I had sat an hour before with a company of the men of the National Army, a few small groups were gathered along the tables learning English under the tuition of some of their comrades, one of whom had been a district supervisor in a neighboring State and another a theological student. In one of those groups one of the exercises for the evening consisted in practicing the challenge when on sentry duty. Each pupil of the group (there were four of Italian and two of Slavic birth) shouldered in turn the long-handled stove shovel and aimed it at the teacher, who ran along the side of the room as if to evade the guard. The pupil called out in broken speech, "Halt! Who goes there?" The answer came from the teacher, "Friend." And then, in as yet unintelligible English (the voices of innumerable ancestors struggling in their throats to pronounce it), the words, "Advance and give the countersign." So are those of confused tongues learning to speak the language of the land they have been summoned to defend. What a commentary upon our educational shortcomings that in the days of peace we had not taught these men, who have been here long enough to be citizens (and tens of thousands of their brothers with them), to know the language in which our history and laws are written and in which the commands of defense must now be given! May the end of this decade, though so near, find every citizen of our State prepared to challenge, in one tongue and heart, the purposes of all who come, with the cry, "Who goes there?"

This is the condition that the war has revealed to us—a state of affairs that is, on the face of it, fraught with danger. As to blame—where does it lie? We cannot put it all on "immigration" and let it go at that; we cannot

(Continued on Page 140)

BOOK NOTICES.



Anecdote-Sermonettes for Children's Mass. By Rev. Frederick A. Reuter, author of "Sermons for Children's Mass." Cloth, 97 pages. Price 75 cents. John Murphy Company, Baltimore.

Our Lord spoke in parables, both while instructing His chosen disciples and while teaching the multitude. By so doing He established a precedent, as it were, for the employment of stories in bringing home sacred truths to His hearers. To this day this method of illustrative anecdote is adopted by preacher and teacher alike. As exemplified in Father Reuter's "Anecdote-Sermonettes" it will appeal to children while affording teachers a most effective method of impressing such religious truths as are connected with the Feast Days of "The Immaculate Conception," "Christmas," "The Circumcision," "Epiphany," "The Ascension," "Corpus Christi," "Assumption," "Guardian Angel," and "All Saints."

The War Addresses of Woodrow Wilson. Edited by Arthur Roy Leonard, Head of the Department of History and Economics in the High School of Commerce, Columbus, Ohio. 16 mo. xxxii+129 pages, portrait, 32 cents. Ginn & Company, Boston, New York, Chicago and San Francisco.

President Wilson's War Addresses may well be included in the course of study of our Secondary Schools including as they do, literary masterpieces on such timely patriotic subjects as: "Permanent Peace," (address to United States Senate, January 22, 1917); "Diplomatic Relations Broken," (address to Congress, February 3, 1917); "Armed Neutrality," (address to Congress, February 26, 1917); "Second Inaugural Address, March 5, 1917; "At War With Germany," (address to Congress, April 2, 1917); "The Declaration of War," "What We Are Fighting For," (Message to the Provisional Government of Russia, May 26, 1917); "The Flag We Follow," (Speech on June 14, 1917); "The Reply to the Pope's Proposal for Peace, August 27, 1917"; "The American People Must Stand Together," (Address to Federation of Labor, November 12, 1917); "No Peace with Autocracy," (Message to Congress, December 4, 1917); "The Program of Peace," (address to Congress, January 8, 1918); "The Four Principles of Peace," (address to Congress, February 11, 1918).

War Fact Tests for Graduation and Promotion. Prepared by William H. Allen, Director of the Institute for Public Service, New York City. Kraft paper. Illustrated, 24 cents. World Book Company, Publishers. Yonkers-on-Hudson, N. Y.

This book has a certain timely interest, dealing as it does with the causes of the present world-war, the circumstances connected with our entrance into it and the operations of the government in connection with it. Not only will this book be found useful in the grammar grades and in the high school, but it will be valuable to adults, furnishing as it does in a striking way, a summary of important matters which may have been forgotten and which to many of us may be unknown. It will be useful to public speakers, editors, and others to whom the essential facts of the war are at all useful.

Longman's English Lessons for the Fourth Year by the same author follows up the work of the previous year by:

A study and imitation of model compositions including letters, historical anecdotes, etc., with oral and written reproduction of paragraphs and stanzas of poems as well as compositions; sentence formation; the plurals and possessives of nouns and verb forms, and rules for the use of capital letters and punctuation. Price 30 cents. Longman, Green & Co. New York, Chicago.

Third-Year Mathematics for Secondary Schools. By Ernst R. Breslich, Head of the Dept't of Mathematics in the University High School, The University of Chicago. Cloth, 469 pages. Price, With Tables, \$1.50; Without Tables, \$1.00. Postage extra. The University of Chicago Press, Chicago.

This book is designed primarily as a third unit of a year's work to follow the first two unit courses worked out by the Author in "First-Year Mathematics and Second-Year Mathematics."

Solid Geometry and trigonometry are here completed and algebra is carried through progressions and simultaneous quadratics. A very close correlation exists between the algebra and trigonometry. The course aims to prepare students for College-Entrance Examinations in algebra, geometry, and trigonometry, and for junior-college work in mathematics.

First Spiritual Aid to the Sick. By Rev. Thomas McGrath, author of "Catholic Soldiers' and Sailors' Companion." Cloth, 104 pages. Price 60 cents. Benziger Brothers, New York, Cincinnati, Chicago.

This little prayer book contains prayers and ceremonies especially designed for the sick and dying, besides prayers for Confession, Holy Vocation, The Sacrament of Extreme Unction, The Last Blessing and Plenary Indulgence, The Visitation of the Sick and The Blessing of Sick Children, Infants, and Women after Childbirth. The Seven Penitential Psalms are given.

Systematic Drill in Arithmetic. Book II. For Third Year. Book III. For Fourth Year and above. Cloth. Price 45 cents each. By Amelia Strasburger, Assistant to Principal, Public School 51, New York City, and Joseph Clan-kin, Principal Public School 51, New York City. Longmans, Green & Co., New York, Chicago.

This series is designed to supply both pupil and teacher with adequate and systematically arranged material for drill in the four fundamental operations with integers.

Book II deals with multiplication and short division and reviews addition and subtraction.

Book III deals with long division and reviews addition, subtraction, multiplication and short division.

Longman's English Lessons for the Third Year. By George J. Smith, Ph. D. Member of The Board of Examiners, Dept't of Education, The City of New York. Cloth, 58 pages illustrated, 30 cents.

The work outlined in this text book includes oral reproduction; sentences and paragraph constructed; paragraphs and stanzas from copy and dictation, stories, descriptions, explanations of simple processes; phonic exercises; memorizing of prose and poetry; letter writing; plurals of nouns and correct forms of common verbs.

Economy in Food. By Mabel Thacher Wellman, Associate Professor and Head of Dept't of Home Economics in Indiana University. Author of "Food Study," etc. Cloth, 36 pages. Price 30 cents. Little, Brown & Company, Boston.

This timely little book deals with food conservation. As a partial solution of the food problem it emphasizes the need of economy in buying and storing food, in planning meals, in using leftovers, in preparing recipes and in using fuel. It also includes a "Table of Food Costs" which contains valuable information not yet printed elsewhere.

Elementary Algebra. By H. E. Slaught, Ph.D., Sc.D., and N. J. Lennes, Ph.D. Cloth, 373 pages. Illustrated. Price Allyn and Bacon, Boston, New York, Chicago.

This new Algebra contains numerous attractive features, all aiming to make the subject more simple and interesting and therefore valuable for first year pupils. The interest and value of the subject are emphasized by showing (a) how algebra grows out of arithmetic, (b) how much easier it is to solve problems by algebra than by arithmetic, and (c) by applying these algebraic solutions to countless problems of everyday experience.

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Ames Pub. Co., Clyde, Ohio.

Intermediate Algebra. By H. E. Slaught, Ph.D., Sc.D., Professor of Mathematics in the University of Chicago, and N. J. Lennes, Ph.D., Professor of Mathematics in the University of Montana. Cloth, 256 pages. Illustrated. Allyn and Bacon, Boston, New York, Chicago.

In their preface, the authors state: "The Intermediate Algebra is designed to follow the authors' Elementary Algebra. It meets the most exacting requirements of college entrance and other examination boards and all the syllabi of various states. The presentation of topics, therefore, follows the traditional order." It is therefore valuable for supplementary or reference work and should be included in every school library.

Arithmetics. Three-Book Course. Efficiency Primary (Chadsey-Smith) VIII+280 pages \$0.40. Efficiency Intermediate (Chadsey-Smith) VI+282 pages \$0.40. Efficiency Advanced (Chadsey-Smith) VI+314 pages \$0.45. Atkinson, Mentzer & Company, Chicago, New York, Boston.

In connection with this new series of arithmetic the publishers emphasize the fact that the authors and editors have not depended upon their own knowledge alone, but have either personally consulted or corresponded with nearly one hundred business firms, corporations, heads of departments, and school and government officials for absolutely reliable problem data, so that not an impractical or impossible problem has been used. And in the same way, the illustrations, either from original photographs or from the highest type of drawings, represent real situations and up-to-date conditions.

The Advanced Arithmetic contains much new material not found in other arithmetics. (See the sections on printing, remitting money, graphs, food values, the meat industry, Federal Reserve Banks, efficiency on the farm, efficiency in the school, efficiency in the home and efficiency in business.) Includes an excellent treatment of business forms and accounts, and suggests many short methods for saving time in computations. Uses the equation method in percentage, thus eliminating needless confusion in teaching the three cases in percentage and also helping to bridge the gulf which formerly separated arithmetic and algebra.

It may be of interest to our readers to know that the Efficiency Arithmetics have been officially adopted for the Cleveland Diocese (with a school population of about 50,000 children.)

The Standard Catholic Readers are an eight book series for grammar grades of catholic schools, compiled by Miss Mary E. Doyle, Principal of Holy Name Normal School, Seattle, Wash., and formerly supervisor of teaching at the State Normal School, Superior, Wis. Attractively gotten up, with durable blue cloth covers and beautiful colored illustrations, these readers are of a high literary standard. The selections, whether biographical, historical, religious, practical or fictional, are such as will appeal to children while stimulating a love for good literature.

In the preface, the author gratefully acknowledges the valuable counsel and assistance given her in the preparation of this series by the late Rt. Rev. John Lancaster Spalding of Peoria, Ill., the late Rt. Rev. James McGonrick of Duluth, Minn., the Rt. Rev. A. F. Schinner of Seattle, Wash., and her friends among those inspiring educators, the sisters. Published by The American Book Co., New York, Cincinnati, Chicago. Price, 35 cents each.

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VALUE OF THE PRINTING ART.

One day I learned a lot of things; why nails are known as 6-penny, 8-penny, 10-penny, etc.; what the hebra was and who hegraed and wither; how

to punctuate properly; that Kerosene was not spelled Sybil or Gauge spelled Guage; how to indent lines of verse; when to use capitals and small capitals; and a number of other things. I've forgotten what the other things were but I have never forgotten the things themselves. When did I acquire this very useful knowledge? It was the day I first set type in a printing office. There was never a day spent later in the office that I didn't learn new, valuable, interesting things! I got a voracious appetite for knowledge; the work taught me to study; compelled me to remember; made learning a delight; and gave me a keen pleasure in that classroom which had formerly been something of a bugbear and bore. I felt, too, that in learning to print I was learning real man's work; I was casting an anchor to windward.

In later life the impression has been deepened. As I have observed the influence of printing on the young I have seen them grow from perhaps careless, thoughtless or even troublesome boys, or worse, into well informed, self-respecting, thoughtful, manly boys, who actively entered into the world's work with a vim and determination that foretold success of the highest and best kind.

A very large factor in a boy's life is the experience he gets (if he is allowed to have it) in a printing office. If you have hitherto done so do not longer deny this great Educational, Uplifting boon to your students. Their work in the school printing office will not only not interfere with their doing good work in the rest of the school curriculum; it will insure their doing it better and more understandingly. The school will revolve around the printing office and will draw from it sparks of knowledge and a wealth of benefits at every revolution. [W. H. French, president Barnhart Brothers & Spindler.

AMERICA'S SLOW FOOT.

(Continued from Page 138)

say that it is the immigrant ship that has imported all this ignorance to our shores—for the facts dispute us. One million and a half of our illiterate population is native born—and white! No; our educational shortcomings, our methods or our lack of methods, of reaching and holding the young, must take their share of the blame. But far better just now than placing blame will be activity along the line of improving conditions and insuring a nend to such a deplorable state of affairs. "I believe the time has come," Secretary Lane recently wrote to the Chairmen of the Senate and the House Committees on Education, "when we should give serious attention to the education of those who cannot read or write in the United States."

There is a bill up before Congress at present (House Bill No. 6490) which provides for an appropriation for the Bureau of Education to carry on a campaign for the eradication of adult illiteracy in America. The amount of the appropriation asked is modest; the importance of the cause beyond measure. If this bill is passed soon, it will be possible to reach men of draft age, especially those who are in Class A, and begin teaching them. Our Catholic educators should interest themselves in this matter. By writing to their Congressmen and taking the matter up, they will be doing an immediate and direct service to the army and the country, and adding another "bit" to the winning of the war—the hustling up of America's slow foot.

Divinity and Medical Students Register.

Divinity students and students of medicine must register. Under the terms of the law signed by President Wilson recently, students who were preparing for the ministry in recognized theological or divinity schools and students who were preparing for the practice of medicine and surgery in recognized medical schools on May 20, 1918, are exempt from the draft.

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The printshop teaches hundreds of things that are not in books. It is a stirring evangelist among even bad, careless, listless, stupid boys and girls. It arouses the best that is in every student. It attracts and fascinates irresistibly. One who has acquired what the types teach has a valuable lifelong asset. He never forgets their lessons. He may forget his mathematics, his problems, his history, his chemistry, his teachers and early comrades. But he never forgets the story the types tell. It is too impressive, too useful in every day experience.

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Was That the Reason?

A lady took her niece, aged three and one-half years, to church for the first time. After they were seated, the little girl said something in her usual tone of voice, and the aunt whispered to her that in church people only whisper. She immediately responded, "Who's taking a nap?"

A School Boy's Idea of Day Light Saving.

Before leaving school at dismissal on the afternoon before the daylight saving order was put into effect a sixth grade Mobile boy accosted his teacher with this question: "Miss Louise, will you please explain again how to change the time so I won't be late tomorrow?"

"Why certainly, my boy," replied his teacher. "Tonight when you go to bed just set the clock ahead one hour, forget that you did so and follow the clock as formerly."

"But, Miss Louise," rejoined her young hopeful, "if I set the clock up one hour, brother one, papa one and manna one and then follow the clock I'll be at school about three hours ahead of time."

Profited by the Sermon.

"I was glad to see you at church last Sunday," said the vicar pompously.

"Ay," said Tommy, "and that sermon o' yourn on 'Thrift' had a great effect on me, parson."

"I am very glad to hear it," smiled the vicar. "And how did it affect you?"

Tommy shook his head knowingly. "I went out before the collection was taken."

Takes After Father.

"Look here, Charlie," said one young collegian to another who had been asked to run his eye over a letter which his friend had written to his father in which there was the inevitable request for money, "you have spelled jug g-u-g."

"I know," said Charlie, "but you see I need the cash and don't want the old man to think I'm putting on airs. That's the way he spells it."—Tit-Bits.

Hard Luck for Pupils.

An Ohio man whose son was an applicant for a position in the federal civil service, but who had been repeatedly "turned down," said: "It's sure hard luck, but Bill has missed that civil service again. It looks like they just won't have him, that's all."

"What was the trouble?" asked the friend.

"Well, he was kinder short on spellin' and geography, an' he missed a good deal in arithmetic."

"What's he going to do about it?"

"I don't know," said the father. "Times are not so good for us, an' I reckon he'll have to go back to teachin' school for a livin'."—Everybody's Magazine.

Where the Mistake Was.

The story is told of a teacher in one of the city schools who wrote on the blackboard these words: "The toast was drank in silence."

"Can any one tell me what the mistake in this sentence is?" she inquired.

The pupils pondered. Then a little girl held up her hand, and at a nod from the teacher went to the board and wrote the following correction:

"The toast was ate in silence."

Getting Back at Her.

The teacher, a lady of uncertain age, was having a hard time teaching Johnny the names of the Presidents.

"Why, when I was your age," she said disgustedly, "I could recite the names of the Presidents backward and forward."

"Yes'm," said Johnny, "but when you was my age dey wasn't so many Presidents."

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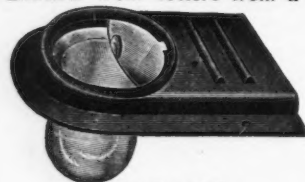
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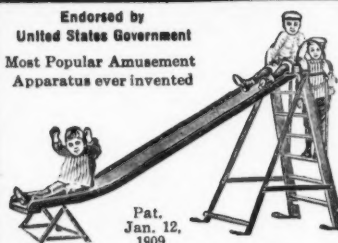
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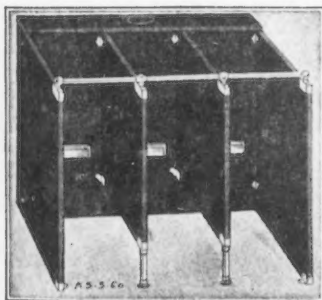
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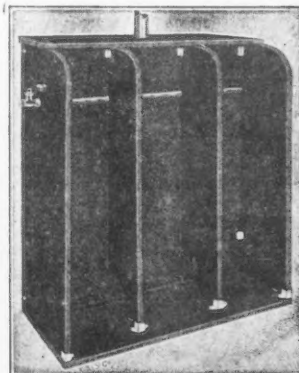
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